

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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## MASTER THE CLOUDS.

BY MARIANNE FARNINGHAM.

**B**E master of the clouds,  
Let them not master thee;  
Compel the sunshine to thy soul,  
However rough the sea.

Be not as those who own  
Nor hope nor glow of faith;  
Beyond the clouds the light remains,  
And true life conquers death.

Be thou of good cheer yet,  
Though dark and drear the way;  
The longest night wears on to dawn,  
And dawn to perfect day.

Possess thy soul in calm,  
Let patience rule thy heart,  
And in gray shades of clouded times  
Bear thou the hero's part.

There shalt thou know the flush  
Of happy, radiant days;  
For he who trusts God in the dark  
Is taught new songs of praise.

—*Christian World.*

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## Sabbath Recorder.

L. E. LIVERMORE, - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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It was on a Sabbath-day that the man born blind was cured, upon washing in the pool of Siloam, after Jesus had anointed his eyes with clay. To anoint eyes on the Sabbath was a violation of rabbinical rules; and so the Pharisees were quick to exclaim that Jesus was not from God because he did not keep the Sabbath. But the Master had already said: We must work the works of him that sent me, while it is day—the day of life. To restore sight to the blind on the Sabbath-day was and is to do a work of God. And note that Jesus was defended by the man whose sight had been restored, on the ground of what he had done. God heareth not sinners, reasoned the man. If he who opened my blind eyes were not from God, he could do nothing. If unkind or false accusations are ever brought against us as Sabbath-keeping Baptists, may the good deeds we do, the works of God wrought by us, be our sure defense.

ON another Sabbath, as Luke tells us, Jesus did four things that may well be food for our meditation. (1) He was guest at a Sabbath meal, in the home of one of the rulers of the Pharisees. (2) In the house was a man with the dropsy, brought there, it may be, to see what the Guest would do or say. Answering their unspoken thoughts, Jesus said to lawyers and Pharisees, Is it lawful to heal on the Sabbath or not? They held their peace; and Jesus, after healing the man, said to them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath-day? (3) Marking how the guests, in their selfishness and pride, chose out the chief seats, Jesus proclaimed this universal law in their unwilling ears: Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (4) To his host the Master said: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors, that is, as thy only guests. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed. Thus passed another well-spent Sabbath.

BUT the golden key to the deepest meaning of our Lord's Sabbath doctrine and practice is found in these words: The Sabbath was made for man, and not man for the Sabbath—words that seem to teach that in the beginning of human history God appointed the Sabbath for the benefit of man. Man was not made for the sake of the Sabbath, but for the sake of faith, hope, and love, truth, purity, and goodness; and the Sabbath was established to help man grow more believing, hopeful and loving, and to rise in all that is true, pure and good. It is not an end in itself, but a means to these spiritual and exalted ends. To use it as a gift of God for man's good, after the manner of Jesus, is to sanctify it.

ACCORDING to our Saviour's teaching, then, by word and deed, the Sabbath is a universal and permanent institution; and this universality and permanency attach themselves as

providentially, historically, and naturally to the sign of the Sabbath idea—the last day of the week—as to the idea itself. The mere letter, that is the form of the fourth commandment, and of other Mosaic Sabbath legislation, was manifestly national and temporary. This is simply to say that the methods of revealing and enforcing the divine will were fitted to that earlier stage in man's moral and religious progress. Jesus stripped the Jewish marriage law of its Mosaic form, due, as he said, to the hardness of the peoples' hearts, and taught what marriage was divinely intended to be "from the beginning." So he stripped Jewish Sabbath legislation of its Mosaic forms, because they had served their end in a dispensation that was passing away; and contemporary Jewish Sabbath-keeping of its rabbinical abuses, and left to the world both marriage and the Sabbath, in the simplicity, beauty and power to which "in the beginning" they were appointed.

If the Sabbath was made on man's account, then every man has an inalienable right to all its benefits. And they who undertake to deprive men of these benefits, array themselves against the proclaimed purpose of our Maker, and seek to rob man of one of the universal gifts of God. And if we ever make the Sabbath a burden to ourselves or to others, there must be either a misinterpretation of its real meaning, or the ignorant or wilful misuse of an intended blessing.

OUR Lord left no definite rules for Sabbath-keeping, no list of particulars showing what is right and what is wrong on the Sabbath-day. The one regulating law is that it was made for man. Man is a physical, social, intellectual, moral and religious being. One's spiritual interests are of the first importance. And the great practical question is, How can we use the Sabbath so as to promote our own and others' highest good? To seek thus to use the Sabbath is to "keep" it. Attendance upon divine services, social fellowship, religious instruction, acts of necessity, and deeds of mercy, seem to have been the chief employment of our Saviour on that day. This outward and inward regard for the last day of the week makes it a most fitting, noble and sacred memorial of our Maker, his work and rest; and an oft-recurring and comforting prophecy of the heavenly rest; for, as is said in the epistle to the Hebrews, "There remaineth therefore a Sabbath rest for the people of God."

THE law of Christ is above and beyond the Old Testament, not abrogating or opposing it, but unfolding it. There is no opposition between ripened and unripe fruit, between flower and bud. Each marks a stage in the development of the same thing; and each, in its own time and way, has completeness, beauty, and glory. Jesus does not throw off restraints and lessen the demands of law upon men; but rather piles them up, in number as many as love can count, and as high as love can climb. The lessons of the New Testament are not easy but hard to learn, for, as Farrar says, "it is easy to be a slave to the letter, and difficult to enter into the spirit; easy to obey a number of outward rules, difficult to enter intelligently and self-sacrificingly into the will of God; easy to entangle the soul in a network of petty observances, difficult to yield the obedience of an enlightened heart;

easy to be haughtily exclusive, difficult to be humbly spiritual; easy to be an ascetic or a formalist, difficult to be pure, and loving and wise, and free; easy to be a Pharisee, difficult to be a disciple; very easy to embrace a self-satisfying and sanctimonious system of rabbinical observances, very difficult to love God with all the heart, and all the might, and all the soul, and all the strength."

### CHINA.

Seventh-day Baptists should feel very grateful that they have a strong, although small, mission in China, most of all for the gospel's sake, but as really for the Sabbath's sake also. The following stirring words of Dr. Nathan E. Wood ought to awaken in us a more intelligent, profound and loyal interest in that work and in the importance of enlarging it, and bring us up to more liberal giving for its support and growth:

What shall we say of huge, ancient, ponderous, slow-going China? It is obvious to all who have studied the Orient that the Chinese are the money-changers, the bankers, the traders, not only in China, but in Japan. They hold the mercantile purse-strings of the Orient. They have penetrated Burma and Siam. Bangkok, Rangoon and Calcutta feel their power. Bangkok is almost a Chinese city, and all Siam is alive with Chinamen. Corea is honey-combed with Chinese life. Formosa swarms with the emigrants from the Flowery Kingdom. All Australasia feels the mercantile shrewdness of the virile Chinese merchant, trader and banker. We know how our own great and powerful republic, traversing its fundamental principles of freedom, deems it necessary to build a wall against the incoming of the ubiquitous Chinaman. And there are four hundred millions of them! They are percolating every land. The opening of China to foreign nations meant some things which, apparently, no foreign statesman foresaw. It opened foreign lands to the Chinese, and here they are. They are a world problem. They are the greatest, the vastest problem which Christianity has had to face since that epochal day at Tours, when Saracen and Christian met to decide the mastery of Europe and the world. They are virile; they are slow, but patient, and endlessly sagacious. They are fearless colonizers; they are everywhere. Who sees in the streets of an American city a Burman, an Assamese, or an East Indian? Who sees an inhabitant of the Congo, or of the South Sea Islands, or of Australasia? But in every American city, in spite of our barricade, you will stumble upon a Chinaman in every great thoroughfare. What is true in America in true in Europe, in Australasia, in Burma, in Siam, in India.

Christianize China and you have conquered the Orient. You have sent these indefatigable colonies into every island of the sea, every land of the Orient, and every city of the Occident, with the gospel in their hands. They are as ubiquitous as the English. The sun never sets on the Empire of Britain—nor does it ever set on the Chinaman. In my judgment, the key of the East lies in the hands of the Chinaman. I do not know what may become of China as an empire. It may break in pieces by its own weight. It may fall a political prey to the territorial greed of grasping neighbors. But I firmly believe that the Chinese people hold in their possession the destinies of the Orient. Strange providences are making highways in China to-day for the missionary of the cross, where for centuries have been impenetrable walls, and no gates. She is beginning to wake from her long sleep, and when she awakes, she is a giant whose tread will shake the earth. Foreseeing missionary statesmanship would declare that at once our missionary force in China should be doubled, even if we had to draw the reinforcements from Assam, Japan, and perhaps a few from Burma. It is our day of vast opportunity; its like will not come again. While we wait it will pass from us forever, "because we know not the day of our visitation, and the things which belong to our peace." The mountain passes which lead to the heights of the world, are at last open through China. Would God that we had wisdom and courage to march into them, and "establish the mountain of the Lord's house in the top of the mountains, and exalt it above the hills. Then should all nations flow unto it."

A CORRESPONDENT wishes to know what is usually done with the wine that is left after Communion. Will deacons please send an answer to the Editor of the RECORDER?

## BREVITIES.

IN 1864, National Bank capital was \$86,800,000; in 1896, \$648,500,000.

THERE is pretty good prospect of a street railway between Westerly and Ashaway, R. I.

WORK upon the Hudson River Tunnel is likely to be resumed in a few months, says the *New York Tribune*.

WHITE girls have refused to work by the side of colored women, in the Fulton Bag and Cotton Mills, Atlanta, Ga.

DR. W. T. FULLER, colored, a graduate of the Hampton Institute, says that the Negroes of the South do not know how and what to eat.

NEGOTIATIONS are now in progress with the French Government looking to the conclusion of a treaty of trade and commerce to govern the relations between the United States and Tunis.

NEW JERSEY'S peach crop was killed about the usual number of times this year, in the newspapers, but the yield of fruit, both in quantity and quality, appears to be good, nevertheless.

THE statistics of the Baptists in Germany for 1896 have been published. There were 2,186 baptisms, a larger number than in any previous year. The churches lose by emigration, the total membership being 26,850.

ACCORDING to the *American Grocer*, the nation consumed, in 1892, one and a half gallons of intoxicating liquors per capita; in 1896, about one gallon. The cost of all kinds of liquors to consumers in 1892, was \$1,085,277,000; in 1896, \$861,643,832.

THE proposal of the Young Men's Business Association of Richmond that the Grand Army of the Republic should be invited to hold its encampment in that city two years hence was a welcome indication of the growth of kindly feeling between the North and South.

A REAL step forward in church union has been taken in Scotland. Two great branches of the Presbyterian church, the United Presbyterian church and the Free church, have entered into negotiations for union. These are the leading churches of Scotland outside of the establishment.

THE importance and magnitude of the common schools in village and country school districts is evidenced by the aggregate appropriation of nearly \$20,000,000, which was made at the annual meetings of the twelve thousand common school districts in the state.

A DISPATCH from Antwerp says that the necessary sum of money to defray the expenses of the South Pole Expedition having been assured by the vote of a further credit of 50,000 francs, the steamer *Belgica* with the South Pole Exploring Expedition on board will leave Antwerp on August 15.

IN accordance with a provision of the new Civil Service rules of New York, to the effect that general examinations for all positions in the state's service be held four times a year, the chief examiner, Charles S. Fowler, has ar-

anged to hold open competitive examinations for merit throughout the state on Aug. 27 and 28.

GEORGE A. BRILL, of Poughquog, Dutchess County, who was graduated from Cornell University, in 1888, recently received a message from Li Hung Chang, offering him a liberal sum to organize and manage a model farm in China under the government. He was born and reared in the country and is one of the best agriculturists in the state. He will accept the offer, and will soon start for China to enter on his duties.

THE manufacturers and merchants of Baltimore note a marked improvement in general trade. Shipping interests are unusually active. David B. Martin, traffic manager of the Baltimore and Ohio Railroad Company, who has returned from a trip through the West, said: "Business is improving at a rapid rate throughout the West, and the prospects are better than at any other time for several years. Crops are abundant, and are being harvested with all possible haste."

OVER eighty per cent of the greatest musicians, artists, poets and scientists, according to Professor Halleck, became famous before the age of thirty. "In the case of the vast majority," said the Professor in a recent lecture in Philadelphia, "the brain attains its maximum weight by the age of fifteen. Examinations of sections of the spinal cord have shown that between the time of birth and the age of fifteen there has been one hundred per cent increase in the number of developed nerve-cells, while an increase of only four and six-tenths per cent has been shown after fifteen."

THE editor of the *Ladies' Home Journal* says:

There are a few striking facts about the small American college. One is that sixty per cent of the brainiest of Americans who have risen to prominence and success are graduates of colleges whose names are scarcely known outside of their own states. It is a fact, also, that during the past ten years the majority of the new and best methods of learning have emanated from the smaller colleges and have been adopted later by the larger ones. . . . The fact cannot be disputed that the most direct teaching, and necessarily the teaching most productive of good results, is being done in the smaller American colleges. . . . Young girls or young men who are being educated at one of the smaller colleges need never feel that the fact of the college being a small one places them at a disadvantage in comparison with the friend or companion who has been sent to a larger and better-known college. It is not the college; it is the student.

MRS. MARY H. HUNT, of Boston, the author of the plan for scientific temperance education in the public schools, has sailed for Europe as a delegate to the International Anti-Alcoholic Congress, which is to open in Brussels, Belgium, on August 30, and to last through September 3. The National Woman's Christian Temperance Union has also made Mrs. Hunt its delegate to the Brussels Woman's Congress. Dr. Theodor Belval, the president of the Congress, sent Mrs. Hunt the following complimentary letter of invitation:

*Honored Madam:*—Wishing to give you a special proof of recognition for the services you have rendered the cause of temperance in organizing anti-alcoholic teaching in the schools of the United States, we have the honor of inviting you to be present at the Anti-Alcoholic Congress, which is to be held in Brussels, Belgium, from the 30th of August next to the 3d of September.

We shall be happy to have you take an active part in the discussions which will be held on this very important subject, and we hope your noble example may have a happy effect on the conduct of the women of Belgium and of other countries of Europe.

## THE WESTERN EDITOR AND PRESIDENT ANDREWS.

IN the RECORDER of August 2, I notice that our Western editor was captivated by a sermon preached by President Andrews, of Brown University, on the trials that the prophet Daniel experienced at the hands of Darius, the Persian king. And then he tells us that President Andrews is "one of the leading political economists of the day."

He goes on to say, "As a Christian and as an American citizen, the Western editor is proud of President Andrews, and stretches his hand across a thousand miles to greet one of the noblest men of this generation."

The Western editor tells us that President Andrews wrote a "courteous, firm, manly letter, in which the President resigns his honored position at the head of Brown University."

With all this we are in strict accord, and also with the editor's application in Daniel's case. We agree that King Darius did very wrong in issuing the decree by which his princes entrapped Daniel, and we commend Daniel for his firmness, in "that he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime."

Among the things referred to in that sermon that Daniel might have done, but did not, I notice one was omitted. Daniel did not insist that the sons of King Darius and those of his princes should be on hand to attend his prayer-meetings.

What was it that caused such a stir in Brown, and is commented upon so freely? I understand it was only this, that the President, by virtue of his office, claimed the right to teach his private opinions on political topics. Those opinions were at variance with the views of the patrons of the University, and were objected to; hence his resignation.

All this seems to have been proper and right. We claim that President Andrews and our Western editor are entitled to perfect freedom of speech, subject only to rules of propriety, within the circle of their own citizenship; but when either of them, occupying positions given them by the votes of an organization, undertake to teach erratic notions they call truth, whether they are true or not, are open to criticism, and that no freedom of speech or rights are thereby abridged.

This article never would have been written had the words "Western editor" been omitted. If our "Western editor" wishes to go with the free silverites and strike hands with President Andrews, we hold he has a perfect right to do so, and also to fully express his views and give his opinions, politically or otherwise, and that they both in 1900, without let or hindrance, have the right to vote for W. J. Bryan for President of the United States, as evidently they "did aforetime."

Our "Western editor" in conclusion goes on to state a fact of great importance. He says: "There has been a dangerous taint in the water which has flowed from more than one fountain of learning. But the poison has been in solution. We could not see it. Brown University has dropped in the element that has precipitated the poison. We can detect it and name it."

In the words, "more than one fountain of learning," a broad intimation is given that even the waters flowing from our "institutions

of learning" may be "tainted" with this poison which he "can name." Being something of a political chemist, I would suggest a test: That our "Western editor" drop into the waters of our Alfred University a fair-sized chunk of Bryanite free coinage of silver, 16 to 1, of 56 strength, or perhaps what might be better and less wasteful, a small piece into the boiling spring water that flows from our SABBATH RECORDER. We are sure he would soon witness an effervescence that would far outfoam an enraged Seidlitz powder, that there would be quite some considerable slopping over, with but very little, if any, of that "poison" precipitated "that can be named."

H. H. B.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### The Prodigal Son.

The Bible is wider and deeper and richer than any commenter's interpretation of it.

Some writers regard the prodigal son as referring to the publicans and sinners; the elder brother to the scribes and Pharisees. I note the circumstances under which that matchless parable was spoken, the presence of the self-righteous leaders of the blind, Christ's sympathy with the despised classes, and I am sure that these commentators must be right.

There are others who insist that the two brothers whom Christ described were the gentile and the Jew. As I read of Paul's missionary work and the subsequent history of the Christian church, I cannot but conclude that these scholars, too, have conclusive grounds for their interpretation.

Then there are those who claim that the prodigal son is the individual sinner, and the elder brother any professor of religion who wraps his self-righteous cloak around him and refuses to forgive. And once more I must agree; for the gospel of Christ is for the individual. Men are to be saved one by one.

There is no discrepancy in this multitude of counsel. Each interpretation is right. The parable is broad enough to cover them all. The prodigal son is repentant humanity. The elder brother is the universal Pharisee. Wherever a man, or a race, or a nation becomes weary of the husks of sin and worldliness and comes back to God in humility and penitence, the old story is lived over again. The Bible breaks down the castes and social lines which men set up. The question which the Master asks you, is not, "Are you a member of the church?" but, "On what is your soul feeding?" If you have been living on the husks, will you not come back to your Father's house where there is bread enough and to spare?

I AM glad that in my boyhood days I was encouraged to commit to memory a good many passages of Scripture. The sixty-third Psalm has long been a source of joy to me. The seventh verse is the key-note; as some one has well said: "As the spirit and soul of the whole book of Psalms is contracted into this psalm, so it is in the spirit and the soul of the whole psalm contracted into this verse. It embraces the whole compass of time, past, present and future." "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Our heavenly Father will never fail any heart that has learned to confide in him. His past fidelity is assurance for the future.—*Rev. E. P. Farnham.*

### THE "AMERICAN SENTINEL" AND CIVIL GOVERNMENT.

To the Editor of the SABBATH RECORDER:

Your recent editorial on an article in the *Sentinel* leads me to desire to say something about the general position and tone of that paper on the relation of the church and state. I quite agree with the *Sentinel* in deprecating all union of church and state, and all attempts to enforce the first table of the divine law by any civil enactments. I do not regard such subjection of civil government to the authority of any church or religious organization as at all imminent. Surely the drift of public opinion, both in this and other lands, is in the opposite direction. Thanks to the *Sentinel*, and other able papers, there has been a very considerable amelioration of Sunday laws, and there is a growing regard for liberty of conscience. But our danger, it seems to me, lies in a growing disregard of all religion and religious restraint. "Evil men and seducers wax worse and worse." Crime increases much faster than population. The efforts of the churches and C. E. Societies to stay the progress of Sunday-desecration are about as effective as Mrs. Partington's mop, in keeping back the Atlantic, when the tide was coming in.

Nevertheless there is such a thing as Christian citizenship, and it is not to be deprecated. For if human government is of divine appointment, it ought to be administered according to divine law. That is, there are certain fundamental principles of justice and of natural law which are axiomatic, and are accepted by the wise and good of all lands. These principles constitute the basis of all just government, and it is these fundamental principles that are especially emphasized and enforced by Christianity. It follows then, that it is the first duty of every citizen to study Christian principles and apply them, not only to his own life, but as far as practicable to see that they are the law of the commonwealth. In this sense every citizen should be a Christian citizen, and every government a Christian state. And this does not mean that religious obligation is to be enforced, but that God's law of justice and mercy is to be fully applied to all men, in both social and civil relations. It is not because the Constitution teaches religious liberty that we are to maintain it, but rather because it is the law of God. We should not find fault with them who are seeking to promote Christian citizenship and to "Christianize" our national and state governments; but we must see that civil governments be kept within proper limitations—that is, be truly Christian.

I think the *Sentinel's* objection to a state religion, that if it makes it the duty of the citizen to fight for religion, it is un-Christian, and that all such warfare is un-Christian is well taken; but, as you observe, the same objection holds against every civil government founded on military rule. There is no authority or permission for the military system in the New Testament, and if it is essential to, and constitutes the basis of, civil government, then all civil rule is un-Christian. A civil government that should be in harmony with the mind of Christ might have police regulations, and might use force in the support of law, but it could not make use of the military system. Civil law, and all police regulations, are founded on natural justice. An oath to support and maintain them is an oath to do justly. The military system is founded in

the law of force. It is purely despotic. An oath to obey military law is a practical repudiation of the divine law of justice and mercy. No man can be free to do right who has sworn to obey a military commander.

So, too, the question of personal defence, or the defence of one's family, is an entirely separate question, and is not at all involved in the question of militaryism. I would by no means affirm that no man who has been, or is, a soldier, can be a Christian, but it is safe to say that in this respect he is not following the example of Christ, or of his inspired apostles.

A government that needs a military system for its support is an un-Christian government, and exists only by divine sufferance. A truly Christian government will use only Christian methods for the enforcement of its powers.

H. H. HINMAN.

BEAUREGARD, Miss., July 27, 1897.

#### "THE JOURNEY IS TOO GREAT FOR THEE."

These words were spoken to an utterly discouraged man. It has been said of the holy men of the Bible that their most signal failures were in those points of character in which they were remarkable for excellence. Moses was the very meekest of men, yet it was he who spoke unadvisedly with his lips. Saint John was the apostle of charity, yet he was the very type of religious intolerance in his desire to call down fire from heaven; Saint Peter, the brave, outspoken disciple, denied his Lord. If there was one thing above all others for which Elijah was remarkable, I should say it was superiority to human weakness, but even Elijah gave out and wished that he might die. He was discouraged! Life appeared to him to be a total failure. I am going to talk now a few minutes to discouraged women, and I think the words will fall soothingly on you as they did on Elijah. "The journey is too great for thee." Now let us see what the angel did for Elijah when he said these words. You will notice that he ministered to the physical. Often these utterly discouraged moments (and there are but few of us who do not have them at times) come from our being tired out physically. The body is the channel for our highest emotions. And we have yet to wake up to the importance of keeping our bodies in a healthy state.—*Margaret Bottome.*

It is one of the curious anomalies of human experience that many men, ordinarily correct in their habits, when misfortune befalls them are prone to deepen the disaster by taking to drink. At the very time when they need every faculty at its clearest, every resource of mind and body at full command, they proceed to becloud the one and weaken the other by reckless dissipation. Here, as in every other aspect of the case, "godliness is profitable for the life that now is."—*The Examiner.*

THE field is not the church; the church is simply the reapers thrust into the field. God help us to keep before ourselves the map of his entire extended kingdom, and give us a heart that is willing to go anywhere. Unless we are willing to go anywhere we are fit to go nowhere.—*W. H. P. Faunce.*

THE *Daily Chronicle* of London says that a Russian expedition has discovered twelve auriferous regions along the banks of the rivers Artichs, Lautara and Nemooja, and in the regions near the Sea of Okhotsk, in Eastern Siberia.

## Tract Society Work.

By A. H. LEWIS, Cor. Secretary, Plainfield, N. J.

THE *Christian Work*, June 24, indulges in much complaint through more than a column, because so little regard is paid to Sunday-closing, with these words:

What is the remedy for all this evil? We need to pray that the Lord will create in us a clean heart and renew a right spirit within us, that we may spend the Sabbath to meet his approval, that our minds may be elevated from worldly cares and pleasures and fixed upon Christ, that the blessed influence of Sunday may abide with us through all the week, helping us over the hard places of our every-day life. It is manifest that the world is full of half-hearted Christians who follow Jesus from afar off. We need more spirituality, more complete consecration to Christ on bended knee. If we love God, we will revere and defend his holy day by our influence and example.

Christ kept the Sabbath; *Christian Work* tramples on it. Christ kept the Sabbath; *Christian Work* turns away from it—keeps Sunday. Christ showed his love for God and his desire to do the will of his Father by keeping the Sabbath; *Christian Work* discards the Sabbath and seeks to "patch a compromise," by offering God the Sunday instead.

In keeping with the decision as to the unconstitutionality of the Sunday law of Ohio, published in these columns last week, is a paragraph, in a late law journal—*Law Notes*—for July. Commenting on the decisions made in various states, concerning the reading of the Bible in the public schools, *Law Notes* adds:

Perhaps before long some court of standing will have the courage also to declare that the greater part of our Sunday legislation is unconstitutional. When that event happens, this country will be a better place to live in, liberty will have taken a long stride, and Christianity will be the gainer.

That "Christianity will be the gainer," when Sunday legislation, as it usually exists, ceases, is the verdict of all history. Sunday legislation, starting from a purely pagan standpoint, became a prominent factor in that secularizing of Christianity which came when, ascending the throne of the Caesars it gained political power, at the expense of spiritual life and Godliness. Granting, for sake of the illustration, all that the friends of Sunday claim for it as the Sabbath, it would be far better off if all civil law concerning its observance were abolished, and it were left to stand or fall on religious grounds only.

THE extent of no-Sabbathism and indifference connected with Sunday, is shown in the complaint of Rev. J. B. Davison, Superintendent of "Sabbath-observance" work in the Christian Endeavor Societies of Wisconsin. Here is Mr. Davison's statement:

Blanks with urgent requests for prompt return were sent to every Secretary. Five hundred have paid no heed to the request. From reports received and personal knowledge, a report was sent on to headquarters of over two thousand credits in the contest for the banner for work for Sabbath defense. California and perhaps Pennsylvania are ahead of us. If every Society had at once reported, we should at least come very near to having the banner. If half of the Societies had appointed a Sabbath-observance Committee, and bought from fifty cents to three dollars' worth of Lord's Day leaflets and either alone or with the other Young People's Societies distributed them in every home in the community, we should have won the banner easily.

No one can wonder at the indifference of the young people, in spite of Mr. Davison's appeals. If they fulfil their pledge by "Reading their Bible every day," they soon learn that Sunday-observance is unknown in that

Book, and that the appeals made by Mr. Davison, and his confreres, seen in the light of God's Word, mean Sabbath-keeping, and not Sunday. But they are also taught that the Sabbath is an obsolete Jewish affair with which Christians have nothing to do, except to oppose it, and smile at the folly of Seventh-day Baptists who keep it. Such influences grow a harvest of indifference, as rich soil grows noxious weeds.

### AN UNFINISHED STRUGGLE.

In the *Examiner*, July 8, Bishop Hurst writes of "England's Struggle for Protestantism." Concerning the Sabbath-question he says:

A fifth characteristic quality of the English Reformation is the recognition of the Sabbath as a sacred day. This was entirely exceptional. In no branch of Continental Protestantism was this the case, save in French Switzerland, under the guidance of Calvin. Luther never contended for the sanctity of the Sabbath-day. But the English Reformers gave another interpretation to the words, "Remember the Sabbath-day to keep it holy." They could have rested on their laurels much earlier; fewer would have gone to the block and the stake; the struggle would have ended sooner, had they retained the Sabbath of Romanism and the Continent. But this they would not do. They fought their battle nobly, and they won. They fought for us, and for prosperity in this country to the end of time.

English Puritans were forced to take higher grounds than the Continental Reformers had done, because of the strong influence and the advanced position taken by the English Seventh-day Baptists. Puritanism attempted the middle ground of compromise between Romanism and the Bible, by inventing the new theory of the "Change" of the Sabbath. This secured a temporary lull in the conflict, but, as all compromises must do, this has failed, and the unfinished struggle is again at hand in the United States. The descendants of the English Puritans and the descendants of the English Seventh-day Baptists are again confronting each other, and the Roman Catholics are waiting to see the final collapse of the Protestant position.

### "HOIST BY HIS OWN PETARD."

SOMERSWORTH, N. H., July 9.—Mayor B. F. Hanson, of this city, who is the proprietor of a livery stable, was arraigned in the police court this morning on complaint of Louis Jacques, for an alleged violation of the Sunday law. It appeared from the evidence presented in the case that horses had been cleaned, carriages washed, and teams let on Sunday, for which money was also received on the Sabbath.

The Mayor pleaded not guilty and stated that the teams which were taken out on Sunday were engaged on a week day. He also claimed that the prosecution was brought against him through spite. The court found the Mayor guilty and imposed a fine of \$5 and costs. Mayor Hanson appealed.

The prosecution is the alleged result of Mayor Hanson's action in closing soda water and confectionery stores and restaurants on Sunday, in an endeavor to enforce the laws governing Sabbath-breaking.

Jacques has been fined twice within the past month in the police court for keeping open on Sunday, and Jacques states decidedly that he will not permit the Mayor to run his livery stable on Sunday if he has to close.—*Lowell (Mass.) Mail*.

Such games as these have been, and will continue to be, common. The average Sunday law is self-destructive, when men can thus "get even" with each other. If more earnest efforts were made to enforce the Sunday laws, they would the sooner be destroyed. Hence it is that the conservative "Sabbath Associations" content themselves with attempting to suppress only those worst things which public opinion most deprecates. This makes their work essentially ineffectual.

### BISHOP VINCENT ON SUNDAY.

The *Chicago Times-Herald* reports an address by Bishop Vincent before the students of Chicago University, as follows:

Bishop Vincent, of the M. E. church, talked to the students of the University of Chicago last evening on Sunday-observance. He spoke in Kent Theatre, and at the beginning of his address surprised his hearers by saying that he did not care on what day anyone observed the Sabbath, just so one day of the week was set apart for meditation and rest. It made no difference, he stated, whether the day was observed between sunrise and sunset, or within other division of time.

Judged by Methodist standards and traditions, this is most non-Methodist. We are not surprised at it, however, for, a few years since, just before he became Bishop, we heard Dr. Vincent say that he thought the best thing to do would be to put away "both Saturday and Sunday," and fix on some new day of the week which had no complications with the past. It is such specious No-Sabbathism, backed by eloquence and position, which has destroyed both the Sabbath and the Sunday, and which adds fury to the tide of irreligious holidayism. The increase of such teachings is assured so long as religious leaders like Bishop Vincent discard the law of God and the example of Christ in the matter of Sabbath-observance; and the fruit of such teachings, in the end, will be worse than the results which have brought the "Continental Sunday" in Europe. Under Roman Catholicism, the authority of the church over the average mind is better than the lawlessness which Bishop Vincent's position fosters. It is true that neither society nor the state can govern the consciences and actions of men. But the Word of God and the example of Christ can and will, unless the divine authority be broken down by such men as the Bishop.

### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church in Plainfield, N. J., on Sunday, August 8, 1897, at 2.15 P. M., President Charles Potter in the chair.

Members present—C. Potter, J. F. Hubbard, A. H. Lewis, J. D. Spicer, A. E. Main, J. M. Titsworth, A. L. Titsworth.

Visitors—J. P. Mosher, E. B. Titsworth.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

Correspondence was received from Ch. Th. Lucky, E. H. Soewell and L. T. Rogers.

A communication from J. Allison Platts, in relation to a bequest to the Society by the late Reuben Ayers, Unadilla Forks, N. Y., was referred to the Treasurer.

Correspondence was also received from E. P. Saunders, Secretary of the General Conference, stating that the Tract Society is expected to hold its session on Sunday of the Conference week as usual.

The Committee on program for the Annual Session reported a program in preparation similar to that which has obtained for the last few years.

The Corresponding Secretary presented his Annual Report, which, on motion, was adopted as the report of the Board to the Society.

On motion, it was voted that 2,500 copies of the report be printed, 2,000 copies for incorporation in the Minutes of the Annual Session, when published, and 500 for distribution otherwise.

The Treasurer presented his Annual Report, which was adopted, after being duly audited, as the financial report of the Board to the Society.

Minutes read and approved.

Adjourned.

ARTHUR L. TITWORTH, *Rec. Sec.*

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

REV. JOHN LIVINGSTON HUFFMAN.

(Continued.)

HIS PASTORATE AT JACKSON CENTRE, OHIO.

This began June 17, 1882, and continued slightly over four years. He had just returned, at the date here given, from an enjoyable visit in West Virginia, where he attended a regular session of the South-Eastern Association, and preached several times at our churches at Ritchie, Berea, and Middle Island. He had thus become personally known, for the first time, to many of the people in that state, with whom he was afterwards to perform some of the most useful and lasting work of his life. Soon after reaching Jackson Centre to assume the pastorate of the church, he was greeted with an audience of nearly a thousand inhabitants of the place and vicinity, who witnessed the dedication of the new meeting-house. He settled down in a comfortable parsonage, with the expectation of realizing in it, with his wife, the pleasures of a stated home for some period. It appears that he had been separated from her fully one-half the time during the previous eight years, while holding almost constantly revival seasons; and that he had staid, in those years, at over fifty places, spending in each from a few days to four or six months. He needed a better opportunity for study in the preparation of his sermons, those used by him as an evangelist as well as a pastor. He was warmly and affectionately welcomed by the members of the church over which he had been called to preside. At his new position in Central Western Ohio, he would have the coveted advantage, in his short releases from pastoral work, to respond more readily to the invitations of churches in the South-Eastern and North-Western Associations, for him to conduct revivals in them.

The people under his charge felt, at once and as long as he remained, the influence of his strong spiritual endowment. The attendance upon the weekly prayer-meetings, at the preaching services, and the Sabbath-school, was greatly increased. The Ladies' Benevolent Society took a new lease of life. Contributions were secured for general denominational purposes. Harmony of feeling and oneness of purpose prevailed in the church. Eld. Huffman came to be most highly esteemed by the First-day community; and in it, our people were regarded with more favor and consideration. He was much and universally loved by the latter, so some one reports. This Zion of about a hundred members was never before, as said on several occasions, "in better working order, and had brighter prospects before it." Rev. Samuel D. Davis, of West Virginia, after a revisit to the place, wrote as follows, "I cannot but exclaim, oh, how changed! Now a united people, full of the love of Jesus, worship God in a beautiful church-house, with its spire pointing heavenward, and its clear-ringing bell calling in the multitude from the surrounding country. Our brethren enjoy the labors of this excellent pastor, who, they justly feel, is not second to any other minister in the state." His wife's "self-denying and faithful" assistance was exceedingly well appreciated. At the close of his pastorate here,

a correspondent of the SABBATH RECORDER sends his "slight tribute of respect" for her "many good works, gentle words, and kindly deeds while among us. Cultured and earnest in her convictions of right, and with those peculiar graces of character which Christianity alone can give," she had exerted "an influence felt in the higher aims and pure aspirations of all who have known her."

During the administration of Eld. Huffman at this place, the out-pouring of the Holy Spirit upon the church was specially apparent in three seasons, each of several weeks' duration and in a different year. In these the whole region about was greatly stirred by the preaching, the converts were somewhat many, and the additions to the church numbered forty-five. A writer, in summing up the results of his pastoral work of four years, states that he had "preached over four hundred sermons, baptized forty-four persons, attended fifteen funerals, and officiated at ten marriages. Eighteen individuals have embraced the Sabbath and united with the church. He has preached a number of times on the Sabbath-question, and held one public discussion upon it for four days" elsewhere in the state.

Evidently when he was hired by the church, he stipulated that portions of his time should be set apart for him to engage in evangelical work elsewhere on his own responsibility. These he called "his vacations." Six such "leaves of absence," as others termed them, were granted, the people realizing that, in this way, they contributed materially to the promotion of the cause of Christ in feebler churches. On these occasions he held series of revival meetings in the following localities, in some of them twice and three times each: Payne, Ohio; Berea, Ritchie, Pine Grove, Lost Creek, and Salem, W. Va.; Villa Ridge, Stone Fort, Bethel, Crab Orchard, and Farina, Ill.; Dodge Centre, Trenton, Freeborn, and New Auburn, Minn.; and Garwin, Iowa. Rev. Lucius R. Swinney, pastor of the Lost Creek church, said of Eld. Huffman after his labors at this time in that place, "He mightily expounded the Word of God," and "What a privilege to hear him preach the blessed doctrines of the cross." While at Farina, in his first revival there, a report was published: "The truth has been presented with unusual force and calmness, and his sermons will always be held in grateful remembrance." At Salem his preaching was "free from the thread-bare expressions of common thought, and was heart-searching, drawing, and holding large audiences."

From the account of his sermons delivered in the above mentioned work it can be seen that he had been led by his experience to use certain subjects for them in almost every revival of any length, and to arrange these subjects usually in a given order. It is interesting to note his selection of these as follows: The Nature of Man; The Nature of God; Man's Relation to God; The Order in the Natural World and the Spiritual the Same; The New Birth is Not as the Natural Birth; The Difference Between Revelation and Inspiration; Our Present Condition Demands a Revelation from God; The Nature and Growth of Sin; The Necessity for a Saviour; The Mystery of Life and the Deep Mystery of Death; Man's Destiny to Eternal Woe or to Eternal Blessedness; Loss of Spiritual Capacities by Sinful Acts; Abiding

in Christ and its Effects; The Twofold Purpose of the Divine Law. When some of his hearers were Adventists of the materialistic type, he would occasionally combine in a single clear and convincing presentation, two of the above subjects under the heading, Man's Nature and Destiny. While his discourses at such times may be regarded as mainly doctrinal, yet he so filled them with a wealth of illustrations and so enforced his positions with pertinent Scriptural proofs that they were eminently practical, and his statements generally accepted as undeniably true. His audiences always heard him with appreciation, and certainly with marked attention.

His pastorate at Jackson Centre was interrupted also in other ways. Near the opening of 1886, he was severely injured by being thrown from a carriage drawn by a frightened horse running away. As a consequence he was closely confined to his house for several weeks. He took an active interest in the prohibition movement of Ohio, as early as in 1883, and was very indignant at the failure in the general election of that year to ratify a prohibition amendment to the state constitution. He preached some sermons at each of three Yearly Meetings of the Southern Illinois churches, and at two such meetings of the Iowa churches held at Garwin. He was present in different years at a Commencement of the institutions at Albion, Milton and Alfred, and assisted in some of the exercises, particularly at the Alumni gatherings. Before a church in Wisconsin he delivered a remarkable sermon on "God's Estimate of Man." He attended as "a visiting pastor" the session of the Central Association in 1884. He gave the Introductory Discourse on "The Conversion of Sinners," when the North-Western Association met in 1885. He was sent in the following year by the last-named body as its delegate to the other Associations. When in attendance then at the South-Eastern, he was appointed to represent it also in all the others, including his own, the North-Western. His sermon at the Eastern was on "The Uplifted Christ the Power to Save Men." He seemed to have taken a deep interest in the matter of education among our people, as presented at the meetings of the five Associations, and specially expressed his earnest wish for an academic school to be established soon in West Virginia, for the accommodation of the young men and women in our churches of that state. He and his wife came, in behalf of the Jackson Center church, to the General Conference held at Alfred Station, N. Y., in 1885. It was his practice on such an occasion to take very little part in the proceedings, farther than to listen attentively to whatever was presented at the several Anniversaries. He was not a member of any denominational Board, rarely appointed on a standing committee, and scarcely ever invited to occupy a prominent position, such as presenting an address or a sermon. Occasionally he made some remarks on the adoption of an annual report or a series of resolutions. Being in no sense a controversialist, he very seldom engaged in the discussions. At such a time his extraordinary abilities did not have the best opportunity for their exercise. He once wrote in reference to the general work of our people that, "not being a leader, or even a helper, in arranging and carrying out the plans for it, I have

withheld; at least publicly, all opinions as to those plans." Still "I have not been without thought or interest. For at least ten years I have watched every move so closely that I have really felt each throb in the beating pulse of the denomination."

After "going the round of the Associations" in 1886, and visiting awhile his relatives and friends in Wisconsin, he resumed his work at Jackson Centre, closing it somewhat over a month afterwards, at a Quarterly Meeting held by the church on the third Sabbath in August. Among his last efforts here was inducing the brothers and sisters to accept by "a hearty vote" a permanent arrangement by which they should contribute "regularly and generously" for the support of our Missionary and Tract Societies.

ENTERING UPON HIS PASTORATE AT LOST CREEK, W. VA.

He relinquished his charge at Jackson Centre with the expectation of being employed as "an evangelical minister" among our people elsewhere. For him to be sent as a missionary into Southern Illinois was urgently requested by Rev. M. B. Kelly, as "the one man in the denomination who preaches the true gospel, and who is a man of God; the one who can not only gain, but hold the attention of the masses, and who can draw such crowds as no other minister of whatever denomination can. Nearly his whole salary can be raised on the field." Rev. J. W. Morton seconded the above request, saying, "No other man among us can, humanly speaking, do so much in Southern Illinois." Afterward Rev. Charles A. Burdick wrote that if Eld. Huffman had been kept at Villa Ridge and vicinity for a considerable period, he would have "built up a strong church" there, securing for it as members many of those who were converted under his preaching, but who finally joined the Congregationalists.

He began his pastorate at Lost Creek, Dec. 11, 1886, having been strongly importuned by a committee of the church and most earnestly solicited by Rev. Samuel D. Davis. In the four months prior he preached at the Quarterly Meetings of the Southern Wisconsin churches, holding after that at Rock River a brief revival season; attended the Anniversaries in connection with the General Conference at Milton, speaking at a session on "Growth By Means of the Living Teacher"; visited the South-Western Yearly Meeting at North Loup, Neb.; and labored under his own direction about a month at Villa Ridge, Stone Fort and Crab Orchard, in Southern Illinois. On accepting the position in the Lost Creek church, he arranged with it that he should be free a portion of the time to perform evangelical work in our other churches and in First-day societies within the bounds of the South-Eastern Association.

(To be continued.)

THE "GIFTS OF HEALING" ARE CONTINUOUS.

BY ETTA GALES.

NO. III.

"Heaven and earth shall pass away: but my words shall not pass away."

Christ gave his disciples the new command, "That ye love one another, as I have loved you." All men should know of their discipleship if they have love one to another. He makes the keeping of his commandments, or teachings, the test of our love for him. Our reward will be his manifesting himself to us.

We are to be judged by his words: "The word I have spoken, the same shall judge him in the last day." While he tells them he is going away, he promises them the Comforter, that he is to come to them in spiritual presence. We, as Christians, realize that he is with us to-day; and should be looking to him to teach us all things as Christ promised.

Many people desire an increase of faith. The disciples too felt their need of more faith. Even a small amount of faith accomplishes great things; and Christ teaches that through obedience faith will be increased. Then is the fulfilling of the promise to "manifest himself unto us." God always kept his word with Abraham, Isaac, Jacob and David, who believed that he would do as he said; obeyed and received the blessing. God promised that his Son should come to "bear our iniquities and carry our sorrows," and Christ came according to the prophecy. Faith is the laying hold and claiming of God's promises and power. We cannot be strong Christians, a power against Satan, unless we fully believe in God.

What is prayer? It is talking with God, and asking of him spiritual communion. It ought not always to be asking God to do for us, but largely asking what we can do for him. Man feels his helplessness, but knows that God is all-powerful, wise, loving, and that he will guide in all things—both spiritual and temporal—if he looks to him. Prayer changes us, not God, giving us light, bringing us to God's way, so that he can help us. A pure heart is required; and one must have a forgiving spirit. Our hearts must be filled with the spirit of the new commandment that we love one another as Christ loves us. James tells how one is to ask: "Let him ask in faith, nothing wavering." When we pray let us repeat the promises; and believing he keeps his word, we can through faith lay hold of that divine power which is able to do those things which are impossible with men. All Christians believe that God forgives sins and restores the soul. There are many promises that are just as true of bodily restoration. "If thou canst believe, all things are possible to him that believeth." "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." Many of us know to-day as Peter said to the lame man, that by that name, through faith in that name, we are made whole. "Come unto me all ye that labor and are heavy laden, and I will give you rest." "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "What things so ever ye desire when ye pray; believe that ye receive and ye have them." I pity those who do not believe in a full gospel; they may believe enough to get to the happy land, but their belief is not the practical kind to help them much in this life.

Four ways are given by which we may receive healing of body. (1) The prayer and faith of the individual for himself, as of the man with palsy. (2) The prayer of intercession; "If ye shall agree on earth touching anything I will do it." "Confess your faults one to another and pray one for another that ye may be healed." (3) The laying on of hands of those who believe. Among the parting words of Christ we find these, "and signs shall follow them that believe;" "they shall lay hands on the sick and they shall recover," "and the Lord worked with them confirming

his word with signs following." (4) Anointing with oil: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

It is an excuse of modern religious teachers for not teaching and preaching Christ in his fullness, that the "gifts of healing" have been withdrawn; that in some way when the early disciples were gone, half of Christ's teachings were countermanded. Let us take Paul who was not an early disciple: "Now," he writes, "there are diversities of gifts, but the same spirit. The manifestation of the spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom, . . . to another, gifts of healing." Among the gifts we find faith, gifts of healing, working of miracles; among callings we find miracles and gifts of healing. Have the teachings been changed since Paul's day? Christ says: "Heaven and earth shall pass away, but my word shall not pass away." "He that breaketh one of the least of these commandments and teacheth men so, shall be called the least in the kingdom of God." The Holy Spirit has the same power he had in Christ's time, but we are letting the "gifts of healing" lie dormant. With too many it is true that they have the form of godliness but deny the power thereof. They pray for faith but fail to exercise it. Do we fully accept Christ if we do not fully accept his teachings? Those who accept the full gospel are being blessed as when Christ was here in the body; there are thousands who find him a present-day healer. When he taught and commanded a two-fold gospel—salvation for the soul and healing for the body—why do we reject half? We have already noticed that signs should follow them that believe. If they are not following us, the fault is in man; God keeps his word. Jesus says: "Do all things whatsoever I have commanded you." Does that look as though he wanted his followers to set aside half of his teachings?

Some Christian people say that the Lord sends our sickness. But disease is the effect of sin; and "Christ was manifest to destroy the work of the devil." He spoke of those healed as having been "bound by Satan." Christ can redeem our souls and restore our bodies, and to teach that sickness is from God is unscriptural.

"Thy kingdom come, thy will be done on earth as it is in heaven." Is there any sickness in heaven? "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

Some say: "I cannot feel it is the Lord's will to heal me." Did Christ ever reject any one who came to him? If you study the Word of God you will find it is God's will to heal.

It is frequently argued that divine healing is not needed now that medical science is so advanced. It is not a science, only an experiment. Invalidism is increasing. It is true now as a woman said in Bible times, that she had suffered many things of many physicians and was nothing better, but rather grew worse.

God's remedies are confession of sins, prayer and faith, and not the arm of flesh. It is a common error to ask God to bless the means used. But if we have faith in God we do not need man's assistance. "Ye cannot serve God and Mammon." If we want help from God, we must come to his terms. Let us lay aside prejudice and in humility desire light; let us search the Scriptures until we understand his teaching about this subject. "The grass withereth, the flower fadeth; but the word of our God abideth forever."

## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

DEVOTION to Christ and his service can be increased and greatly attained by the vow of it. Says the Psalmist: "Vow and pay to the Lord your God." "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Taking upon ourselves solemn vows, devout resolutions, and their renewal will greatly help us to be more devoted to Christ and his service. Says Rabbi Skiba: "Vows are the enclosures of holiness." How true! They fence us about and commit us to holy living and faithful labor. Admiral Foote, when a young midshipman, pacing the deck of his ship in mid-ocean, and under the impressiveness of the night sky, knit his young soul into a life-holding resolution, saying: "Henceforth I live for God." That solemn vow helped him to be the devout and faithful Christian he was as a man or an admiral. Devoted service to Christ and his church is beautifully symbolized in the devotion of the mediæval knight to his earthly king. He knelt, bareheaded and without arms, without weapons of warfare, and placing his hands between those of his superior, swore: "Here, my lord, I now become liegeman of yours, for life and limb and earthly regard; and I will keep faith and loyalty to you for life and death. God help me." Whereupon the lord, the king, with the sign of the kiss, invested him and his heirs forever with the knightly lands and domains. O that every soldier of Christ would vow fealty and service to Him who is the King of kings and the Lord of lords, and receive the sign and seal to an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven.

TRUE devotion directs and controls one's energies; it absorbs all of one's powers. The secret of the influence and power of the great men who have lived and do now live, who have wrought wonders in the reforms of the ages, who have moved the world in science, art, literature, in the industries of life, in the elevation of man, in the evangelization of the world, is not in genius, but in the concentration of life and energy upon a single purpose, one grand work, at first, perhaps, very unpopular, but which had in it truth, a mighty thought, a wonderful blessing, a great uplift to humanity. The greatest reformers and benefactors of our race have been men and women of one idea, to which they devoted themselves and their all. That it was which made a Washington, a Lincoln, a Howard, a Judson, and a host of noble patriots and great benefactors of the human race. So entirely devoted was Kossuth to the independence of Hungary that he declared in an address in London to his compatriots: "For one hour's existence in my native land restored to liberty, I would gladly sacrifice the rest of my life." Count Cavour expressed the same devotion to Italy: "My whole life is consecrated to one object, that of the emancipation of my country." Like absorbing devotion and consecration have led men and women to give their energies, their talents, a life of continual self-denial and sacrifice for the salvation of their fellow-men. Pioneer

missionaries in heathen lands, when it meant more to go than now, and missionaries of to-day, are noble examples of such devotion to Christ and his service. The Psalmist desired this all-controlling devotion when he prayed: "Unite my heart to fear thy name." Paul possessed it when he thus purposed: "I am determined not to know anything among you save Jesus Christ and him crucified." Every humble Christian can possess this devotion to Christ and his service, which will consecrate and concentrate all his powers, energies and means to God and salvation. It is this absorbing and all-controlling devotion that gives power to-day to idolatry, to the pagan religions of the earth, to Mohammedanism and Catholicism. For Christianity to bring all these, yea, the whole world, to Christ, it must have this devotion. As Christians we are to give up worldliness, pride, selfishness, the pleasures and vanities of this world, and come to this devotion: "All for Christ and none of self." Christ and his cause shall be all in all to us. He shall be our chief delight, and his service our highest enjoyment. If Christians possessed this devotion to Christ and the church, how they would enjoy the prayer-meeting, how delightful would it be to attend the services and appointments of God's house. What sure satisfaction there would be in the service of Christ! What attainments would be made in spiritual life! What progress would be made in the evangelization of the world! O, for more absorbing, self-denying devotion to Christ and his service!

SEC.

FROM F. J. BAKKER.

We are all well at this moment, thanks be to our Heavenly Father. Two weeks ago my wife was very poor again for some days, but praise to our God, who does honor our prayers and see our needs and wants, she did slowly recover, and can do her usual work again. I am always very happy when she can be on the floor, then I can leave the house and do my regular work; but when she lies in bed, I am obliged to stay at home. But still we do, and try to do the best we can, with the sincere wish and prayer that our God will bless the work, and also will bless us to give us strength and faith to go forward in all our difficulties and that it may please him in his boundless mercy to point the minds and hearts of his people to the truth, even to his Holy Sabbath. Then, dear brethren, it is not so very easy to work trying to do what one, with prayer to God, after his best knowledge, thinks the best he can do, with so little means as I have, and see so little result. But still I cannot stop the work; I dare not, and so I hope to go forward with my eyes fixed upon God, trusting him for the results. However, some times I feel myself not very hopeful, but downcast; but when I go in secret, and pray to my God, who does hear prayer, then my confidence in his promises will strengthen again. Please, dear friends, do pray for me and the work here.

I have done my usual work in this quarter in the different branches every day, except when I, for sickness of my wife, must stay home. Every Sabbath did we have our meetings; preaching, Sabbath-school, prayer-meeting and church-meeting—the two last named once every month, and also the Lord's Supper once every month. In all we did have 28 different meetings in this quarter. I made 101 visits and calls, and talked with the peo-

ple, as providence did lead, and opportunity came. Then I make my weekly trip to the emigrants every Tuesday or Wednesday, after the steamer leaves the port. In that way I can give tracts and papers to such people who never would get any here. May the Lord bless this work also, is my constant prayer. Also I visited nearly 150 ships, great and small, giving out papers and tracts, and when I could, talking to the men. But the most of them say, "Have no time, rather too busy now," and so on. Certainly, dear friends, I say, and must say through experience, the same as Isaiah did, "Who hath believed our report," or that which we have heard. Then, when I am on the way to and fro in the streets, I always do carry tracts with me, mostly what we call "Gospel Leaves," and give them to the people, and so it happens that I come to talk with them.

I am always glad when I do meet such ships for which no body cares, viz., Italian, Spanish, Greek, Russian, etc., and can give them some reading matter in their own language. Some of them are so very glad to get it. Two weeks ago a French "man-of-war" was here in town, and I could supply the men with tracts. Such work I like to do, because nobody cares for them, only to lead them to wrong roads and try to rid them of their money. Sunday is always the best day to see ships. Not long ago, on board an English steamship, I met a Swedish sailor, and so I commenced to talk with him, offering him also some tracts, and even a tract on the Sabbath from Dr. L. A. Platts, (of which Bro. Pearson, of Chicago, did send me several thousands). When he saw it he said, "Well, you did give me about a year ago, when I was here, such a tract, and I always did keep it until now," and so he did show it to me. Last Sunday, when I was at the harbor again, a Dutchman, or Hollander, who was on board on English steamship, said to me, "Can you give us a *Boodschapper* (one of our monthly papers); some time ago you did give me such a paper, and I do like it very much." Such experiences do give me much joy, and do strengthen me in my way.

Besides all these different things which I do, I have correspondence with friends and brethren far and near, in our own land, in Germany, Denmark and America. From Bro. Christensen, in Asaa, Denmark, did I hear a few weeks ago, "all well at that time," but still they feel very lonely sometimes, because they do not have any paper, or communication with other churches. Bro. Platts, the Corresponding Secretary of the General Conference, did send me some blanks for the report, even for the Asaa church, also, and so Bro. Christensen wrote to me, and I have to translate it and send it to Bro. Platts, at Milton, and with the same, Bro. Christensen did ask for a little monthly or quarterly paper, and so he told about their lonesomeness. May our Lord help them. Not long since we did have a heavy agitation here in the country by the election of the members of the House of Commons. The Romanists, together with the anti-revolutionists, (or Calvinists) did all they could to elect against liberals, radicals and democrats, but still the Romanists must give way for three seats. We have one hundred members in the House. Last time—four years ago—the Romanists did have twenty-five seats, and now they have lost three, having twenty-two now. It was a hard



battle. I have to close now. May the Lord bless you all. With kind Christian greetings. Yours in the Lord.

ROTTERDAM, July 20, 1897.

TREASURER'S REPORT.

For the Month of July, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, July 1, 1897.....	\$ 776 67
Churches:	
Plainfield, N. J.....	41 07
Nortonville, Kas.....	15 79
Lakeview, Cal.....	7 50
Hornellsville, N. Y.....	7 50
Scio, N. Y.....	4 10
Second Brookfield, N. Y.....	15 00
Grand Junction, Iowa.....	6 45
Rockville, R. I.....	4 00
Farnam, Neb.....	5 00
Adams Centre, N. Y.....	20 00
Hammond, La.....	9 45
Salem, W. Va.....	3 40
Chicago, Ill., China Mission.....	\$4 00
General Fund.....	4 00
First Brookfield, N. Y.....	3 75
Pawcatuck, Westerly, R. I.....	29 05
Sabbath-school, Plainfield, N. J.,	
Church Fund.....	\$7 37
General Fund.....	7 28
Seventh-day Baptist Missionary Society in	
South Dakota, collection.....	25 00
Western Association, collection.....	41 52
C. H. Stanton, Westerly, R. I.....	18 75
Sabbath-school, North Loup, Neb.....	1 33
Mrs. B. W. Bentley, Westerly, R. I.....	5 00
S. H. Crandall, Glen, Wis.....	5 50
E. E. Whitford, Factoryville, Pa.....	5 00
Sabbath-school, New Auburn, Minn.....	5 73
Miss M. M. Jones, Boscobel, Wis.....	1 00
Mrs. E. J. VanHorn, Boulder, Col.....	92
Ladies' Mite Society, Shiloh, N. J.....	16 17
Income from Permanent Funds.....	390 43
H. Millard, Bridgeville, Del.....	2 50
Mrs. D. C. Burdick, Nortonville, Kas.....	100 00
Eastern Association, balance of collection.....	5 00
Evangelistic Committee, by Geo. B. Carpenter, Treasurer:	
Collection at Berlin, N. Y.....	\$94 00
" " Cartwright, Wis.....	13 30
" " Rock River, Wis.....	5 00
" " Big Springs, S. D.....	9 34
E. F. Sweet, Alden, Minn.....	1 00
Dell Rapids, S. D.....	6 91
Smyth, S. D.....	7 00
S. H. Babcock and wife.....	5 00
Junior Y. P. S. C. E., Nile, N. Y.....	1 00
Ella F. Swinney, Smyrna, Del.....	10 00
D. Burdette Coon, Farina, Ill.....	10 60
Collection at Quarterly Meeting, Cuyler Hill,	
N. Y.....	3 23
Mrs. G. W. Stillman, Coudersport, Pa.....	1 00
Mrs. Mary S. Maxon, Emporia, Kas., Dr.	
Palmberg.....	1 00
Susie Burdick, Shanghai, China.....	56 00
Loans.....	2,000 00
	\$3,819 61

Cr.

O. U. Whitford, balance on salary, traveling	
expenses, etc., quarter ending June 30,	
1897.....	\$233 85
W. D. Burdick, salary, quarter ending June	
30, 1897.....	12 50
D. Burdette Coon, salary, quarter ending	
June 30, 1897.....	10 60
S. I. Lee, Fouke, Ark., salary and traveling	
expenses, quarter ending June 30, 1887,	
L. F. Skaggs, Boaz, Mo., salary and traveling	
expenses, quarter ending June 30, 1897,	
E. H. Socwell, Welton, Ia., salary and travel-	
ing expenses, quarter ending June 30,	
1897.....	80 57
S. R. Wheeler, Boulder, Col., salary, quarter	
ending June 30, 1897.....	100 00
A. P. Ashurst, Attalla, Ala., salary and trav-	
eling expenses, quarter ending June 30,	
1897.....	94 90
Geo. W. Lewis, Hammond, La., salary, quar-	
ter ending June 30, 1897.....	3 50
O. S. Mills, Lincklaen Centre, N. Y., salary	
quarter ending June 30, 1897.....	12 50
Mrs. J. N. Belton, Attalla, Ala., traveling ex-	
penses of husband, quarter ending June	
30, 1897.....	20 91
Churches, quarter ending June 30, 1897:	
Attalla, Ala.....	25 00
Cumberland, N. C.....	12 50
Hammond, La.....	43 75
Hornellsville, N. Y.....	18 75
Lincklaen, N. Y.....	18 75
New Auburn, Minn.....	18 75
Ritchie, Berea, W. Va.....	18 75
Woodville, R. I.....	18 75
Salemville, Pa.....	12 50
Carlton, Garwin, Iowa.....	25 00
Dr. Ella F. Swinney, salary, July 1 to Dec.	
31, 1897, one-half rate.....	150 00
Dr. Rosa W. Palmberg, goods ordered.....	11 50

Evangelistic Committee, orders No. 70, 71...	317 53
American Sabbath Tract Society, printing,	
etc.....	3 83
Boerick, Runyon & Ennesty, medicine for	
China Mission.....	20 00
Ella F. Swinney, collection taken in Wom-	
an's Hour, at Central Association, for	
special purposes.....	7 03
Washington National Bank:	
Interest..... \$ 42 00	
Loans..... 1,500 00—	1,542 00
Cash in Treasury Aug. 1, 1897.....	848 19
	\$3,819 61
E. & O. E.	GEO. H. UTTER, Treas.

WHAT ATTITUDE SHOULD SABBATH-KEEPING CHRISTIANS HOLD TOWARD NON-SABBATH-KEEPING RELIGIONISTS.

BY CHARLES A. BURDICK.

I do not say non-Sabbath-keeping Christians, because, for the present, I am to consider it an open question whether those who do not keep the Sabbath are Christians.

They and we live in the same neighborhoods, associate in social and business circles, and participate in all matters pertaining to citizenship. What attitude should we hold toward them religiously? They invite us to join with them in revival meetings, ask our Sabbath-schools to join with them in Sunday-school conventions, invite our Christian Endeavor Societies to unite in Christian Endeavor Unions, and in other ways invite co-operation in Christian work. What response should we make? They often attend revival meetings held in our churches. Should they be asked to participate in the work? Should their preachers be invited into our pulpits? This is not a question of sentiment, to be determined by our feelings. It is a question of right as to the principle involved, and of duty in view of our responsibilities as vindicators of the Bible Sabbath.

I believe that most of our people do not hesitate to participate with those of other denominations in religious services and in work along undenominational lines. But some with whom I have had acquaintance deny the right, or at least the propriety, of such participation, because of their attitude toward the Sabbath; while others participate with reserve and half-heartedly. It is with such in mind that I write. It seems to me that there should be recognized some well-defined principle governing our relations with non-Sabbath-keepers religiously, so that there may be either free and unreserved co-operation in work in which they and we are in sympathy, if right, or conscientious withholding if wrong.

What facts and principles, then, are involved in the question? (1) It is a fact that the class of religionists referred to are weekly violators of a plain command of God, that they substitute a counterfeit Sabbath for the Sabbath of Jehovah. It is a fact that Christ makes obedience a test of love to him. (2) As to the principle involved, the first question to be decided is, Are we, notwithstanding these facts, warranted in recognizing as Christians those of this class who in other respects give good evidence of Christian character? Does Christ own them as his children? If so they are objects of his love and are to be sharers with us in his heavenly mansions. But we remember that, on the other hand, those whom Christ does not own as his are to be cast out into outer darkness, with the sentence, "Depart from me . . . I never knew you." If we decide that those who do not keep the Sabbath belong to this class, though Christians in other respects, we are led to some startling conclusions. It means

that Judson and other devoted missionaries, Baxter, Wesley, Whitefield, Spurgeon, Moody, and their like, have their destiny in the place of torment! That the writers of our religious books, the authors of our sweet gospel hymns, and martyrs who perished at the stake for the sake of Christ are among the damned! for their attitude toward the Sabbath was the same as that of our Sunday-keeping neighbors. Surely the soul revolts from such a conclusion. On the contrary, we are glad to believe that such self-denying, devoted men as above named have their reward in heaven; and that Christ has many dear children among our non-Sabbath-keeping acquaintances. If so, then the honest observance of Sunday in place of the Sabbath, through an error of the understanding, does not work a forfeiture of Christian character, when there are evidences of Christian character in other respects.

But some one may say, "Though we may acknowledge honest non-Sabbath-keepers as Christians, still to co-operate with them in religious services must involve some measure of fellowship with their Sunday-keeping practice and neutralize our testimony for Sabbath truth." Let us see. Fellowship means companionship and a sort of partnership in such objects as we join together in promoting. Fellowship in matters on which we agree does not imply fellowship in other matters. Business fellowship does not imply political, society or religious fellowship. Nor does Christian fellowship imply church fellowship. Hence, fellowship with individuals in any particular matter does not involve any degree of responsibility for beliefs or practices in other matters which these individuals may hold. When we engage with Sunday-keepers in temperance work, to save the bodies and souls of men from ruin by drink, we do not imagine that we thereby fellowship their Sunday-keeping. May we not as truly join with them in gospel work to save souls, without involving any degree of fellowship in their Sunday-keeping? It seems to me clear that it is right for us to co-operate with Sunday-keeping Christians in any Christian work along lines in which they and we are in harmony.

And not only right, but duty so to do; and this is the practical and vital point of the article, for the following reason: We hold that it is the peculiar mission of Sabbath-keeping Christians to bring others to the observance of the Bible Sabbath. To accomplish this we must secure and hold their candid attention to the truths we present to them. But there is no surer way to close their ears against our arguments than by manifesting a spirit of exclusiveness, a holding aloof from them and calling in question their Christian character. A broadness of Christian sympathy and the charitableness and sweetness of the Christ-spirit must be seen in us in order to gain their attention and their confidence in the unselfishness of our motives. We must cheerfully recognize what is good in their Christian work and be ready to take a ready hand with them in all work in which our sympathies are in common. We must get close to them if we would persuade them to listen to and accept our views. In order to do this it is not necessary to indicate by a single word or act that we do not consider their error on the Sabbath question a serious one. But we must show others that it is our love for the truth and for their good that we strive to persuade them out of their error.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

### CHRIST OUR EXAMPLE.

The example of our Saviour's life while on earth may well be copied by each one of us. He did not confine himself to any fixed time or place for the teaching of the kingdom he had come to establish. In the valleys, on the hills, in the streets and market places, on the shores of the lake or in the home—wherever he had the opportunity—he sought to win the people from sin to a higher life. He had compassion for all; the sick he healed; those in trouble he comforted; and for all classes of people he had words of encouragement and help. Meek and lowly himself, he opened the way for the humblest to approach him, and the children knew him as their special friend. He was never so busy but that he could listen to the joys and sorrows of those about him. He did at times condemn, but even then his love and grace and pity overshadowed his words of censure.

What of the chosen disciples, who followed him and learned of him? They breathed the same air that he breathed; they saw his daily life; he was their great object-lesson, for he lived before them. Perhaps their ignorance when he called them to follow him made them more ready to receive his teachings, for their minds had not been filled with the errors which were being taught by the rabbis and priests of that time.

These disciples were his closest, dearest companions; they had his fullest confidence, and they must have gained something of his enthusiasm and his love for souls. Do we realize how much greater are our opportunities for accepting, for knowing, for loving Christ? How precious are some of his words to us: "If ye love me, keep my commandments;" "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you;" "Ask, and ye shall receive;" "Come unto me all ye that labor and are heavy laden, and I will give you rest;" "In my Father's house are many mansions; if it were not so I would have told you; for I go to prepare a place for you."

Let us not forget that "we are his witnesses."

### NINA'S HARD PROBLEM.

BY M. A. DEANE.

It was four o'clock. School was out at the Pemberton "Brick," and the usual lively bustle in the streets, as the well-ordered lines streamed into them through the open gates, proclaimed how good and pleasant a thing it is to be "homeward bound!"

No. 12 was out at last, and Nina Russel, always fleet of foot, was far in advance of her classmates when Eva Thompson, having gained a little upon her, called out eagerly, "Nina, Oh! Nina, do wait a little!"

Nina turned about, and smiling pleasantly awaited the approach of her friend. Almost breathless with running, Eva managed to ask, while yet at quite a little distance, "Have you worked the eleventh problem, Nina, about the breastworks, you know?"

"No, I have not even looked at it."

"You haven't?" with a disappointed air. "Oh dear! I supposed you would have it all worked out, and that I might get at least a suggestion from you. I can do nothing with it," and Eva fell back looking too weary and discouraged to try to keep up.

The truth was, though Eva had not suspected it, that Nina Russel had been, for the last few days, wrestling with a far more difficult problem than any of those in the books.

As she neared home a tender, wistful look came into her face and she seemed like one to whom a true solution of the great problem would come through the heart rather than the head.

Her little sister, Jennie, met her at the gate with the important announcement that they were to have "waffles for supper," and "Oh Nina! Uncle John has been here, and he brought us a nice, big spare-rib, and two bushels of the loveliest red apples," she continued full of eager enthusiasm and joyous anticipation as impossible for her to repress as it was for Nina not to share in some degree, at least.

"Indeed, it must be confessed," thought Nina, "that our home fare has grown very meager and commonplace of late." And it was with a remorseful twinge that she noted how even the eager, childish appetites, that spurn nothing really wholesome and good, had missed the simple little delicacies that were wont, occasionally, to grace their humble board.

On this particular evening Mrs. Russel had contrived to prepare an excellent supper for them, despite the lack of many things, and arrayed in her new gingham gown and a neat white apron, she looked the very personation of good cheer.

"Oh, mother! you are feeling better tonight, are you not?" cried Nina as she entered the supper-room.

"Well, yes; just for the present, anyway. Mrs. Foreman came, at last, and paid the bill for sewing, and I was able to buy some necessaries for the table, and to settle my bill for coal," and a faint smile rested, for a moment, upon the pale face of the care-worn mother.

After tea, which they had the pleasure of sharing with poor old "grandma" Price, who came in just as they were sitting down, Nina cleared away the tea-things, and with deft fingers soon put everything in order and sat down to her studies.

Problem No. 11 yielded at once to her clear comprehension, and rapidly indicating, on a piece of paper, the most important steps of the work, she folded and addressed it to her friend Eva, for the morrow.

After that it seemed impossible for her to study. She could not dismiss from her mind that other problem which had been troubling her so long: "Given on the one side, a small annuity, and the uncertain work and by no means certain pay of a single pair of hands; and, on the other side, two little children to be clothed and fed, and a grown daughter in school, making a good record, it is true, but all the same a bill of expense." Question: "How can said daughter, much as she loves learning, and anxious as she is to prepare for teaching, excuse herself from the obligation to bear part of the family burdens? How can she see the precious mother, growing paler and thinner under the pressure of so much care and work, continue in school, when a good place to earn wages is offered her?"

In spite of all her efforts to keep them back, the tears would trickle down her cheeks, under cover of the hand, which shaded her eyes; and when Jennie was to be put to bed,

she gladly laid aside her books and went with her, hoping thus to escape notice, and to gain time for the settlement of this perplexing question.

Mrs. Graham would pay her four dollars a week, for waiting on customers in her millinery establishment, and this sum would help her mother so much. It would, in fact, give her a chance for the much-needed rest, which might restore her to health. She was ashamed of her indecision, but still clung to her cherished desire to enter the high school, and prepare herself for the vocation she had long since chosen, in preference to all others. From a child she had determined to be a teacher, and had even planned, in her eagerness, for many of the little requirements and exigencies of a teacher's work.

Having performed the nightly service for her tired little sister, hearing her say, "Now I lay me," and tucking her up nicely in her tiny, white cot, she sank upon her own bed, pulled the cover, mechanically, and burst into a flood of tears, which she made no effort to assuage, finally crying herself to sleep.

She awoke in the morning unrefreshed, her eyes swollen with weeping, and her head aching dismally, and began going over again with the vexed question, until her brain seemed in a whirl, and the burden of her anxious thoughts almost unbearable.

Rising, she performed her usual duties, like one in a dream, and started for school, her mother wondering greatly what had come over her daughter's spirits of late.

Walking down Elm Street, past the residence of Theresa Barnes, she noticed the black crape on the door and shuddered, as she thought what it must mean. A little farther on she passed two ladies talking earnestly together. She heard only a few words, but their effect was magical. One lady remarked to the other, "It was over-work that killed her," and the other replied, "Yes, it surely was, and Theresa might have helped her and saved her from making a sacrifice of her life."

Nina's resolution was instantaneous. She felt her burden drop in a moment. She turned quickly, and walking with swift, eager feet down Main Street, entered the millinery shop, informed Mrs. Graham that she would accept her offer, closed a bargain for six months and returned home, the happiest girl in all Pemberton.

"What brings you home, dear, did you forget something?" enquired Mrs. Russel, anxiously.

"No, Mamma, darling, on the contrary I remembered something. I have engaged to work for Mrs. Graham for six months, at four dollars a week, beginning to-morrow morning at seven o'clock. Now we are going to have the roses back in your cheeks, mamma, dear; you are to take lovely walks in the open air, instead of bending over that dreadful sewing, and to eat delicious little dainties that will coax back your appetite; and, mind, now, you are to stop worrying about the 'bills,' for I am going to pay them," and Nina looked so strong and determined and so thoroughly happy, that Mrs. Russel could scarcely find it in her heart to remonstrate, though she had been almost as anxious as Nina herself for the completion of her education.

The new regime began that very day. In less than an hour Mrs. Russel was out for an airing, while Nina finished the "children's

aprons"—that she declared were the last sewing that should be brought into the house—and cooked the nicest dinner she could, against her mother's return.

The problem was solved. Mrs. Russel gradually recovered her health, while Nina rejoiced daily in her improved appearance. It could scarcely be said that she had forgotten her own disappointment, but she enjoyed that most delightful of rewards, the consciousness of duty faithfully done. She also learned by diligent application to reading and study, in her spare moments, that education and culture may still go on, though one is deprived of the privileges of school, and still looked forward joyfully to the time when she should be able to enter upon the work of teaching, even though she must first accept a very humble place, and climb, slowly but surely, to the position she had so long coveted. "All things come to him who waits."

#### THE SAYINGS OF OUR LORD.

BY WILLIAM C. DALAND.

Egypt is the place where one would expect to find old things, and many old things are being unearthed there every year. Last winter on the edge of the Libyan Desert, one hundred and twenty miles south of Cairo, two explorers of the Egypt Exploration Fund, Messrs. B. P. Grenfell and A. S. Hunt, found in the rubbish heaps of Behnesa, the site of the ancient Oxyrhynchus, which was a flourishing city in Roman times, but now a mere hamlet, a large number of papyri, written in Greek, evidently from a very early period. One of these, a little fragment,  $5\frac{1}{4} \times 3\frac{1}{4}$  inches, is noteworthy. It has been photographed, written out in Greek and translated into English, and has just been issued in that form from the Oxford University Press. Its publication has awakened much attention here, and doubtless the same has been the case on your side of the water. It is published under the title of "The Sayings of Our Lord." Why is it so interesting?

One of the earliest traditions in regard to the New Testament, and one positively attested by many writers of very early times, is that Matthew wrote in the Hebrew language an account of the Gospel which was afterwards put into Greek. This is referred to by Papias, who lived in the first and second centuries, but of whose works only fragments in later authors are preserved to us. He wrote at about A. D. 130 an "Interpretation of the Saying of the Lord," in five books, which has entirely perished except as cited by Irenaeus and Eusebius. As reported by the latter writer in his Church History (iii. 39) Papias says that "Matthew wrote out the 'sayings' in the Hebrew dialect and others interpreted as each was able." It has often been wondered what these "Sayings" were, and the hypothesis that there was at the outset a written collection of the discourse of Jesus as well as an oral tradition of his life affords great aid in solving the problem of how it has come that our four Gospel have just the form they now have with the various resemblances and differences that characterize them. But with the exception of this affirmation of Papias and the fact that he was said to have written an "Interpretation of the Sayings of the Lord," there has been no knowledge of any such document.

Now this little piece of papyrus, which is a fragment of something the first part and last

part of which are not found, and which begins abruptly in the middle of a sentence, reads as follows:

and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

Jesus saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye keep the Sabbath, ye shall not see the Father.

Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart.

Jesus saith, wherever there are . . . . and there is one . . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.

Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.

Jesus saith, A city built upon the top of a high hill, and stablished, can neither fall nor be hid.

The dots mean that the words or letters are illegible.

Now, as far as can be told, this little fragment is a portion of a collection of our Saviour's sayings. These, if one may judge by their style, were put together somewhere about the end of the first or the beginning of the second century. The papyrus itself could not have been written later than 300 A. D. and perhaps as early as 150 A. D. It is possible, therefore, that in this scholars may have before them an example of what Papias meant by the "Sayings of the Lord," upon which he wrote his commentary in five books, and, perhaps, something resembling the "Sayings," which he declares Matthew wrote out in Hebrew. At any rate we have got hold of a genuine piece of ancient memoranda of sayings which the writer, whoever he was, wrote out in the first or second century in Greek as being the words of Jesus Christ.

The first half sentence is exactly like that found in Luke 6:42, and will be recognized by everyone. The second saying is striking. The expression "fast to the world" is not a known one, but the meaning is not far to seek. The reference to the keeping of the Sabbath is remarkable and has stirred up the ministers not a little. There is no great fault to be found in it, though, so far as Seventh-day Baptists can see. The use of the expressions "the world" and "the Father" remind one of our Lord's discourses in the Gospel of John. The third saying is somewhat peculiar and figurative, but with a little thought the meaning is clear and the thought quite in accord with that we otherwise know of our Saviour's utterances in regard to the men of his generation. The fourth saying, which is much mutilated, is quite hard to understand. Perhaps if the first part were complete, more light would be thrown upon the meaning intended by raising the stone and cleaving the wood. The fifth saying is again familiar, but the other part about the physician is worthy of note. The sixth saying is an enlargement of Matt. 5:14, and is not at all strange. There is a saying between the third and the fourth and one at the end which are illegible; only a letter or two can be made out here and there, but not enough to make a certainly understood word and of course no sentence. So I did not indicate them at all.

Perhaps something more may be said later on this remarkable discovery, but this will serve to put the most essential facts known about it before the readers of the RECORDER.

LONDON, 27th July, 1897.

#### THE STUDY OF ENGLISH STYLE.

BY W. F. PLACE.

Every one of sound mind must use his native language more or less. However limited his use may be, it ought to be correct, and it would do no harm if it were polished and elegant even in conversation and ordinary correspondence. But when language is used for the public, and people are invited, and often compelled in a measure, to read or hear it,

correct English, at the very least, becomes a duty. A listener to many a speaker or a reader of the daily or county papers, however, has his nerves constantly grated by bad English, and often by lack of taste and even by downright vulgarity, while frequently common conversation is a horror. If such usage be not a mark of vice, it certainly arouses vicious feelings in the hearer.

To illustrate: I hear, now and then, a minister whose linguistic blunders would fill volumes. For example, he has a great liking for the word vigils but he always calls it virgils: "The soldiers were keeping the lonely virgils on the dreary shores of the silent Potomac." (If they were allowed to read their Virgils it must have relieved their loneliness somewhat.) Once he made the subject of his discourse the Decatalogue or the ten commandments, and repeatedly used the word thus in his sermon. It can be imagined what kind of sentences a man of so careless observation constructs. I do not speak of him to pillory him—for you know him not—but to illustrate the class of speakers whom I have mentioned. "From one, know all."

But the power to use good English means much to the user himself. Emerson says: "The man is only half himself, the other half is his expression." If, then, the expression be lame and halting, we must infer that the man himself is crippled in soul. Webster remarks: "Just taste is not only an embellishment of society, but it rises almost to the rank of the virtues, and diffuses positive good throughout the whole extent of its influence." No slovenly user of English could convince us that his taste was highly cultivated.

But my young readers are more interested, I trust, to find out how to use English than to hear about its incorrect usage. The field of suggestion is so large that I shall simplify it arbitrarily by saying, Select some author and study him until you feel his style and comprehend the elements that produce the impression upon you.

But why one author? Because in a multitude of authors no standard becomes fixed in the youthful mind. In fact, many of the worst users of English are omniverous readers. In their minds, slang, dialect, "hifalutin," vulgarity and English are mingled in an inseparable conglomerate.

What author shall we study? That also is a difficult matter to decide. A judgment in favor of any one author will seem arbitrary; but, after careful thought, I shall venture to recommend Webster's great speeches, published by Little, Brown & Co., Boston. My reasons are that we have in one volume the best speeches and orations of Webster; that Webster's style is so simple, manly and vigorous that the student will not fall into any tricks or finical forms of style; that his vigor of thought is stimulating to the reader; that his themes constantly teach patriotism, national pride; and last, but by no means of little importance, that we have here E. P. Whipple's masterly essay upon "Daniel Webster as a master of English style." I do not mean to say that a mastery of Webster is all you will need to do in the study of English style, but it will give you a standard by which you may measure other productions. You may find other authors who please you more in style, but you can tell now why they please you better.

The method of study, whether as Franklin studied the *Spectator* or otherwise, need not be discussed now. Let the style become as distinctly clear as the clothing of the thought, as the dress brings out the beauty of the human form, until you feel the beauty of the dress as well as see it.

At some other time I may add to this; or better some other friend and reader of the RECORDER may carry on this theme.

# Young People's Work

By EDWIN SHAW, Milton, Wis.,

## FOURTH QUARTERLY REPORT.

J. DWIGHT CLARKE, *Treasurer*,  
In account with  
THE SEVENTH-DAY BAPTIST CHRISTIAN ENDEAVOR SOCIETY.

### Receipts.

Welton, Ia., General Fund . . . . .	\$ 13 00	
New Auburn, Minn., Missionary . . . . .	3 00	6 00
Tract . . . . .	3 00	
Leonardsville, N. Y., Dr. Palmborg . . . . .	3 00	
Sabbath Reform . . . . .	4 00	
Evangelical . . . . .	4 00	
Missions . . . . .	52	11 52
Walworth, Wis., Dr. Palmborg . . . . .	1 75	
Sabbath Reform . . . . .	1 50	
Evangelical . . . . .	1 75	
Foreign Missions . . . . .	2 50	7 50
Berlin, N. Y., Dr. Palmborg . . . . .		5 00
Andover, N. Y. . . . .		1 00
First Verona, N. Y., Dr. Palmborg . . . . .	5 00	
Sabbath Reform . . . . .	5 00	
Evangelical . . . . .	3 00	
Foreign Missions . . . . .	2 00	15 00
Brookfield, N. Y., (Juniors) Boys' School in China . . . . .		5 00
Nile, N. Y. . . . .		20 00
Boulder, Colo . . . . .		2 50
Pawcatuck, R. I. . . . .		18 75
Plainfield, N. J., Missionary . . . . .	10 00	
Tract . . . . .	10 00	20 00
Rockville, R. I., Tract . . . . .	2 50	
Evangelical . . . . .	2 50	5 00
Farina, Ill., Dr. Palmborg . . . . .		15 00
Brookfield, N. Y., Missionary . . . . .	1 25	
Tract . . . . .	2 25	
Boys' School in China . . . . .	12 50	16 00
Salem, W. Va. . . . .		12 50
Nortonville, Kan., Dr. Palmborg . . . . .		35 00
Milton Junction, Wis . . . . .		6 25
Marlboro, N. J. . . . .		5 00
Adams Centre, N. Y., Missionary . . . . .	10 50	
Tract . . . . .	10 50	21 00
West Hallock, Ill., Dr. Palmborg . . . . .		25 00
Milton, Wis., Missionary . . . . .	31 25	
Tract . . . . .	31 25	62 50
		\$328 52

### Expenditures.

To Geo. H. Utter, Westerly, R. I., Missionary Society:	
General Fund . . . . .	\$ 95 50
Dr. Palmborg's Salary . . . . .	89 75
Boys' School in China . . . . .	17 50
Foreign Missions . . . . .	4 76
Home Missions . . . . .	26
Evangelical . . . . .	11 25
	\$219 02
To J. D. Spicer, Plainfield, N. J., Tract Society:	
General Fund . . . . .	\$99 00
Sabbath Reform . . . . .	10 50
	\$109 50
Total . . . . .	\$328 52

J. DWIGHT CLARKE, *Treas.*

## PRESIDENT'S LETTER.

Dear Young People:

A great many people have said, "Let me see; where is Conference this year?" Conference is at Salem, W. Va., about half way between New York and Chicago. This is the stronghold of our people in the South-Eastern Association. Here is Salem College; and there are more bright young people to the square inch in this than in any place I have ever worked. Pres. Gardiner is doing a great work in Salem College for young people. Many of them could never go North for an education, and this is their only hope. No country where I have ever been affords so many opportunities for helping young people to prepare for life's work. It will do us as much good to go to the Conference as it will the Conference for us to attend, even though we go praying and go to work. Read Pres. Gardiner's letter in the RECORDER of Aug. 2, about going. Send your name to the committee, and ask them to locate you near enough for you to attend the sunrise prayer-meeting each morning. Someone asked last year why we could not have the topic of each morning meeting announced through the RECORDER in time for each one at home to know for what we were praying, and join with us, even though not present. I had forgotten this until too late to confer with the officers of Conference, so now, after consulting one of the Secretaries, I venture to suggest this list of topics For Thursday morning, "Prayer

for all the sessions of Conference, to be led by the Holy Spirit." Friday morning, "The work of our Boards, Sabbath Reform, Missions and Evangelism." Sabbath morning, "Our churches, and their pastors, and churches without pastors." Sunday morning, "Our young people and young people's work." Monday morning, "For God's blessing upon Salem, its homes, and all with whom we have met during the Conference." If you cannot attend Conference and these meetings, send a proxy.

E. B. SAUNDERS.

MILTON, Wis.

## OUR MIRROR.

It is earnestly hoped that all the young people who can possibly do so, will attend the coming session of Conference, thus becoming acquainted with the young people of the Southeast, their interests and methods, and gaining also the great benefit to be derived by fellowship with others of the denomination. There will be an open parliament during the time allowed the young people, and all are cordially invited to participate. Among the subjects of discussion will be different phases of Junior and committee work, foreign missions, and amusements. Be prepared and be prompt.

Our Young People's Society of Christian Endeavor at Independence held a pleasant session on the evening after the Sabbath, July 17. The program consisted mostly of missionary subjects.

Singing, "Scatter Sunshine."

Prayer.

Bible-lesson Story, Mrs. Esther Bassett.

Song, "Send the Glad Tidings."

Reading, Mrs. Ila Clarke.

Essay, Mrs. Addie Green.

Recitation, Elrene Crandall.

Paper, Samuel B. Crandall.

Address, "Christian Benevolence," W. L. Burdick.

Duet, "Bring Your Loving Gifts."

Many good thoughts were presented that should inspire greater earnestness in our missionary efforts. Each should bear some part in the great work before us. Our Saviour's mission on earth was to rescue the perishing. If we would be like him, and co-laborers with him, we must give of our love, sympathy, self-denial, and means, to carry and send the light to others. There are tiny plants which begin growth and bud beneath the winter's snow. Only the bright sunlight of the coming days will develop the opening flower, and give beauty to its bloom. So with human life, where the realities of the religion of Jesus have never been known, only the beautifying influence of the light of his blessed truth will make the soul lovely, and the character noble. Send the light.

COR. SEC.

## FROM NORTH LOUP.

Last month the North Loup societies of Christian Endeavor entertained the Tenth Semi-Annual Loup Valley Union. It was held in our church and lasted from the 18th to the 20th. There were over fifty delegates present, and we trust that much good was gained, both for our local societies and for those represented by visiting members.

The following are some of the ideas gleaned from papers and other sources: The Convention sermon was preached Sunday evening by Rev. J. H. Hurley. His theme was, "Faint, yet pursuing." His text was Judges 8: 4, "And Gideon came to Jordan, he and

the three hundred men that were with him, faint yet pursuing them." Notice how carefully Gideon obeyed the orders given him. He felt that God had required a great thing from him. Like Gideon, we see that an enemy has entered our borders. O, for more young men and women that are willing, though faint, to wipe the curse of intemperance from our land. Gideon and his men "stood every man in his place." Our best growth as Christian workers is made when we are standing in our place. It is not more gospel we need, but a better daily living of the gospel we have.

From a paper on Good Literature: Now, when books may be bought for a song, when all the master creations may be had almost for the asking, we glance at them with compliments, and pass them by as fish swim among pearls and know not their value. The Christian Endeavor Society without good literature is like a ship without a rudder. There is little to guide or govern its course.

From another paper: "How can we as Christian Endeavorers do more mission work in our midst?" In the first place it is necessary to live individual Christian lives. If we wish to influence others to become Christians we must present the Christian life in the true light. Christianity must become a part of us. The power of individual influence can hardly be overestimated; it is as deep as we have a mind to go. If we find pleasure and peace in living the Christian life, others will not fail to be benefited by our influence, if we live true to ourselves. We need help. In Christian work, as in all other work, it is true that "union gives strength"; and when young people unite themselves in a society of Christian Endeavor and commit themselves and work to the Union, far greater results may be expected. It is an encouragement to know that we are working side by side with those who are willing to overlook our mistakes; and should we fall, we feel assured that willing hands will be ready to help us rise. In order to accomplish good results it is absolutely necessary that we work together in harmony.

COR. SEC.

JULY 10, 1897.

A HOLY life is made up of a number of good things; little words, not eloquent speeches or sermons; little deeds, not miracles of battles, nor one great heroic act of martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Siloam that "so softly" move in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudence, little foibles, little indulgences of the flesh; the avoidance of such little things as these go to make up at least the negative beauty of a holy life.—Bonar.

God himself cannot undo the past; but he will forgive. He will give us a fresh start. He will give new opportunities of showing how truly we repent of the past. He did not even mention Peter's thrice denial, but gave him the opportunity of telling three times over how much he loved him, and three times bid him, "feed my sheep."

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

THIRD QUARTER.

July 3.	First Converts in Europe.....	Acts 6: 6-15
July 10.	Paul and the Philippian Jailer.....	Acts 16: 22-34
July 17.	Paul at Thessalonica and Berea.....	Acts 17: 1-12
July 24.	Paul Preaching in Athens.....	Acts 17: 22-34
July 31.	Paul's Ministry in Corinth.....	Acts 18: 1-11
Aug. 7.	Working and Waiting for Christ.....	1 Thess. 4: 9-5: 2
Aug. 14.	Abstaining for the Sake of Others.....	1 Cor. 8: 1-13
Aug. 21.	The Excellence of Christian Love.....	1 Cor. 13: 1-13
Aug. 28.	Paul Opposed at Ephesus.....	Acts 19: 21-34
Sept. 4.	Gentiles Giving for Jewish Christians.....	2 Cor. 9: 1-11
Sept. 11.	Christian Living.....	Rom. 12: 9-21
Sept. 18.	Paul's Address to the Ephesian Elders.....	Acts 20: 22-35
Sept. 25.	Review.....	

### LESSON IX.—PAUL OPPOSED AT EPHEBUS.

For Sabbath-day, Aug. 28, 1897.

LESSON TEXT.—Acts 19: 21-34.

GOLDEN TEXT.—Take heed and beware of covetousness. Luke 12: 15.

#### INTRODUCTION.

The last lesson in the Acts was the one in which Paul stood upon Mars' Hill to preach to the Athenians. After leaving Athens Paul came to that other great city of ancient Greece, Corinth; there he abode with Aquila and Priscilla, where carrying on his trade every week day, he used the Sabbath to speak the Word to the people, and because of the failure of the people to accept Christ, he professed his mission to be to the Gentiles. He then took up his abode with Justine near the synagogue, where he had a vision greatly strengthening him. He stayed in Corinth 18 months. The Jews also raised an insurrection against Paul and brought him before the governor who reviled them. When Paul went away he took with him Aquila and Priscilla, and went into Syria upon returning to Ephesus the Holy Ghost was given to those who had not received him. Here he tarried for about two years, many miracles being wrought, and here the evil spirits of the seven sorcerers testified to his holy authority, and the word of God grew mightily.

#### EXPLANATORY.

21. After these things were ended. Paul's work in Ephesus. Paul purposed—made plans. *When he had passed through Macedonia and Achaia.* See the greatness of the plan. *To see Rome.* The end in view.
22. *Sent into Macedonia.* To prepare them for his coming. *Timotheus and Erastus.* Assistants of Paul.
23. *No small stir.* Much discussion. *About that way.* The doctrines of Christ.
24. *Which made silver shrines.* Small models of the temple which the craftsmen sold to visitors and other people to use as charms.—*J. F. & B.*
25. *Whom he gathered together.* For the purpose of discussing their trouble. *Like occupation.* Most easily affected.
26. *See and hear.* The evidence was before them in the lessening of their trade. *Not alone at Ephesus.* Reports came from other places. *No gods made with hands.* Drawing attention to the second commandment.
27. *The temple of the great goddess Diana.* The Ephesians were proud of their temple. It was reckoned one of the wonders of the world, built about 550 B. C., of white marble, burned on the night Alexander of Macedonia was born, and rebuilt finer than before. It was 425 feet long by 220 in width, with 127 columns, 60 feet high, each the gift of a king. In it was stored the wealth of the world. Nothing would arouse them so much as to think that any of the beauty or magnificence of their temple should be lost.
28. *Great is Diana of the Ephesians.* A common civic cry to express their wrath and pride.
29. *Filled with confusion.* An excited, turbulent mob had possession of the city. *Caught Gaius and Aristarchus.* A mob never reasons. If it cannot find the one it wants it will take some one else. *Theater.* Place of public meetings.
30. *Paul would have entered.* Would have gone in and defended himself. *The disciples.* Probably Aquila and Priscilla, especially as Paul makes us to believe that he was sheltered by them at this time.
31. *Certain of the chiefs of Asia.* Those wealthy and influential citizens chosen to the high office, ten of whom were selected by the pro-consul to preside over games which took place in the theater.
32. *Some cried one thing, some another.* A crowd collected quickly, many of whom had no knowledge of the reason they had for the uproar.
33. *They drew Alexander out of the multitude.* Either to explain the cause of the gathering to the people, or to defend the Jews from the prejudice of the multitude; the word "defense" here does not necessarily mean that he was accused, and there is no evidence that he was. To the writer it looks as if the promoters of the strife thrust this man forward to bring some sort of order out of the confusion, and the multitude, seeing him to be a Jew, therefore despised, would not listen to him.

## RAILROAD FARES TO CONFERENCE.

The Committee on Railroad Fares again call attention to the conditions under which the one and one-third rate has been obtained.

Please read carefully, as a failure to comply with the conditions will mean a failure to obtain the concession. Unless there are 100 in attendance, who have paid at least 75 cents in going, and who hold certificates to that effect, the reduction will not be granted.

Parties desiring sleeping-car accommodations from New York should apply as early as possible to D. E. Titsworth, Plainfield, N. J. The train leaving New York at 5 o'clock P. M., on August 24, will reach Salem in time for the opening session of the Conference.

If 25 persons apply for accommodations, a special sleeping-car will be provided. This will apply to those from New England, New York and New Jersey.

Pastors are urged to call special attention to these facts.

The following are the regulations issued by the Central Passenger Committee:

#### Instructions to Delegates.

FIRST. Each person must purchase (not more than three days prior to the date of the meeting, nor later than two days after the first day of the meeting) a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare of not less than 75 cents, and upon request the ticket agent will issue to him a certificate of such purchase, properly filled up and signed by said ticket agent.

SECOND. If through tickets cannot be procured at the starting point, the person will purchase to the nearest point where such through tickets can be obtained, and there purchase through to place of meeting, requesting a certificate properly filled out by the agent at the point where each purchase is made.

THIRD. It is absolutely necessary that a certificate be procured, indicating that full fare of not less than 75 cents has been paid for the going journey. It likewise determines the route via of which the ticket for return journey will be sold, and *without it no reduction will be made*, as the rule of the Committee is that "No refund of fare can be expected because of failure of the parties to obtain certificates."

FOURTH. Tickets for the return journey will be sold by the ticket agents at the place of meeting at one-third the first-class limited fare, only to those holding standard certificates signed by the ticket agent at point where through ticket to the place of meeting was purchased, countersigned by the secretary or clerk of the convention, certifying that not less than one hundred persons holding standard certificates are present, and that the holder has been in attendance upon the convention, and *vised* by special agent of the railway association requiring the last-named supervision.

FIFTH. Tickets for return journey will be furnished only on certificates procured not more than *three days* before the meeting assembles, nor later than *two days* after the first day of the meeting, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than regular unlimited fares. Certificates will not be honored unless presented within *three days* after the date of adjournment of the convention. It is understood that Sunday will not be reckoned as one of the three days either before the opening date, or after the closing date of meeting. No certificate will be honored if issued in connection with children's half-fare tickets, on account of Clergy, Charity, Employees, or at less than regular agreed first-class fare.

SIXTH. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk, on the certificate, which identification includes the statement that one hundred or more persons, who have purchased full fare tickets of not less than 75 cents each, for the going passage, and hold properly receipted certificates, have been in attendance at the meeting, and by the stamp and signature of special agent of the railway association. A violation of the rules in certifying that the stipulated number was in attendance, when actually a less number of properly executed standard certificates were presented, will debar the offending organization from the further courtesies of this Committee.

SEVENTH. The certificates are not transferable, and the signature affixed at the starting point compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer. A transfer or misuse of certificates or tickets authorized under this rule will forfeit all privileges granted.

EIGHTH. A guarantee has been given the Central Passenger Committee to redeem at full fares any return tickets procured by persons in attendance at this meeting that may be found to have been transferred, misused or offered for sale.

N. B.—Please read carefully the above instructions, be particular to have the certificates properly filled and certified by the railroad agent from whom you purchase your going ticket to the place of meeting, as the reduction on return will apply only to the point at which such through ticket was purchased.

## COM. ON RAILROAD RATES.

### THE LAWS OF NATURE.

Missionary Dunn relates the following incident which occurred in the midst of his labors in the taverns of Shropshire, England. One of the men seeing a Bible in his hand, said:

"What book do you have there?"

"The Bible."

"I, for one, do not believe in the Bible."

"I have never said that you did; but, pray tell me, what do you believe?"

"I am a Materialist; I believe in the laws of nature," was the haughty reply.

"What is Nature?" was the next question.

"Nature—well, nature is nature," he finally stammered out.

"You are correct, I suppose. But what is the first law of nature?"

After considerable hesitancy the unbeliever managed to say, "To provide for oneself."

"May I ask whether you are obeying this law?"

His clothing was very scant and the toes were looking out of his torn shoes. The lookers-on in the tavern had crowded in a circle around him and one cried out, "Thomas, put that in your pipe and smoke it!" He knew only too well that his questioner was obeying that law much better than he, and the missionary added: "I am a better materialist than you, and this Book I must thank for it. Let me read a little of it to you: 'Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.'" He preached the Gospel still further and Thomas, moved by what the missionary said, grasped him by the hand and said: "I will not forget what you said. As you spoke to me of home, you touched a tender spot in my heart. If there ever was a godly man, it was my father."—*The Christian Intelligencer.*

## OUR DEPENDENCE ON BODILY CONDITIONS.

We are affected more than we dream of by the very state of the atmosphere. The great Dr. Alexander was once asked if "he had the full assurance of faith." He replied, "Yes, except when the wind is in the east." When Elijah lay down under the juniper tree, and wished that he might die, he was suffering from physical prostration, and God had prepared food for him, and the angel said, "Come and eat." You will mark the tenderness. He did not say, "Can this be Elijah?" No. This was not the time to preach to him, this was the time to care for him physically. "Come and eat, for the journey is too great for thee." What comfort there is in that sentence, "The journey is too great for thee." It gives us such an ideal view of God. We feel that he sees the journey that is before us, as well as the way we have come, and wants us to be prepared physically for it. O what it would be to many who read these words if they only believed that God cared whether the journey was great or not. I am compelled to believe that so many never realize that God cares whether they are tired or not. Would it not make a difference if we believed He cared for us? Well, he does, and he would have us rest always in his love.—*Margaret Bottonie.*

## Popular Science.

BY H. H. BAKER.

### Zero.

On looking at my thermometer this morning, I noticed at the end of a mark on the scale a 0, and also the word Zero, and from this point the scale was graded both ways, upward and downward. I said to myself, what does this word *Zero*, which is so commonly used, especially in winter, really mean?

On investigation I found that it did not mean anything, that the word was represented by the cipher which stood for just nothing at all. As this word was in such common use especially in connection with the measure of temperatures, I concluded that it was due the readers of "Popular Science" to let them know just how ignorant I had been. In order to wriggle out of it the best way I can, I venture to set forth a few historical facts, connected with efforts from time to time to obtain a true and accurate standard for measuring temperatures.

In the early part of the fifteenth century, Cornelius van Drebbel, born at Alkmaar, Netherlands, in 1572, and Robert Fludd, born at Bearsted, Kent, England, in 1574, laid claims to having invented instruments for measuring temperatures; but these were so inaccurate, that really the first inventor of the thermometer was Galileo, who was born at Pisa, Italy, February, 1564. He was a famous physicist and astronomer, and constructed his thermometer in 1597. A little later he made a scientific advance, by introducing alcohol in determining temperatures. In form Galileo's thermometers resembled somewhat those now in use.

Gabriel Daniel Fahrenheit was born at Dantzie, Prussia, May 14, 1686. He made the discovery that, however much water could be cooled down without freezing, the temperature when ice began to form was always the same. He was the first to use mercury in the thermometers in 1714, and he devised the scale that bears his name, which, in part, has continued in use until the present time. Fahrenheit however started his scale from where ice commenced to form, and therefore made his starting point, or zero, there.

Edmund Halley, born at Shoredich, London, Nov. 8, 1656, a noted English astronomer, made the discovery that the temperature of boiling water remained unchanged; and Guillaume Amontons, a French physicist, born at Paris, Aug. 31, 1663, verified Halley's statements by his experiments in 1702.

At this time there were no fixed points, or any scale established by which the instruments of different makers, or those containing different fluids could be compared. Fahrenheit took the lowest temperature observed by him in the winter of 1709, and adopted that as his lowest fixed point. Then he took the temperature of the human body and marked that 96. By this arrangement it brought the forming of ice, or the freezing point, at 32. This scale was made in 1714.

In 1721, he made a mercurial thermometer after Halley's suggestion; and by taking the temperature of the human body at 96 as one point, and by using a mixture of ice and common salt, he verified his former number 32, thus making another point; then carrying forward his enumeration, he found the boiling point would be 212, thus graduating a scale making zero 32 degrees below freezing water, that has continued to the present time among all English speaking people. But it was not until after the death of Fahrenheit, which took place Sept. 16, 1736, that his scale was fully adopted and came into general use.

Anders Celsius, born at Upsala, Sweden, Nov. 27, 1701, an astronomer, constructed a thermometer and divided the interval between

the freezing and boiling points of water into 100°, thus fixing the zero at the freezing point. Carolus Linnaeus, born at Rashult, Sweden, May 13, 1707, introduced the above method of reckoning, and it is used universally in laboratories, and for every scientific purpose, in all countries except those of English speaking people. This thermometer is known as the centigrade, and is referred to as C.

René Antoine Ferchault de Reaumur, born at La Rochelle, France, Feb. 28, 1683, made alcohol thermometers which have been improved by Delucé by the introduction of mercury, still using Reaumur's name. These thermometers have their zero at the melting point of ice, and the boiling point at 80. They are used in Germany, Holland, and other parts of the Continent, and are referred to as R.

But I am transcending my limits of space in the RECORDER, and therefore must call a halt.

### IN MEMORIAM.\*

Again death's messenger has entered our church and Sabbath-school. We are again called to bow in humble submission to the will of a loving Father, who makes no mistakes, but who doeth all things well. And so, while we mingle our tears with and extend our sympathy to those who feel most keenly this great loss, we do not murmur, but rejoice that a soul freed from pain and suffering here is, as we believe, an heir to eternal bliss and rest.

As we come to-day to offer our tribute of love and respect to one who has for many years been dear to us, fast flits our mind o'er memory's page, and, at a glance, a picture presents itself, which, were it possible, we would gladly reproduce. It is in 1852 a bright young girl of sixteen summers comes with her father's family (Mr. Samuel Lanphear), to be a member of our society, and soon we learn to know and call her by the name which has since been so familiar to the most of us, Lavinia. Ere one short year is past she, with a number of her young friends, accepts Jesus as her Saviour, and publicly acknowledges him in the beautiful ordinance of baptism, becoming a member of this church. She soon became a very efficient help in the choir of which she was a member, until deprived by sickness of attending public worship. The Sabbath-school, too, found in her a teacher of no ordinary worth, as several generations who came under her instruction will testify. Her originality and great zeal in everything she undertook made her valuable help in arranging for public entertainments. Indeed she was possessed of an unusual amount of public spirit, and was the first to lend a hand in carrying forward any enterprise calculated to uplift humanity or help those in need, as the records of our different organizations will show.

Of the County W. C. T. U. she was one of the constituent members, and of our local union the same. Of the names of the Aid and Missionary Society hers is the first to appear. Great courage and self-denial were the prominent characteristics of her life. Although for many years an invalid, her mind, and when possible, her fingers, were always busy planning for and doing for those about her. We think there is scarcely a family in our society that has not at Christmas tide, or some anniversary, been the recipient of her handiwork.

Thus far we have spoken of our sister

\* Read at the memorial services of the Nile Sabbath-school, May 29, 1897, and by request sent for publication in the SABBATH RECORDER.

as personally connected with us as a church and community, and while she was much to us she was more to others. For several years she was a successful teacher of public schools, and when she gave up her chosen profession, it was on September 22, 1858, to become the wife of Clinton Willard. With new courage and, if possible, greater earnestness, she entered upon the duties of this new life. Together they planned and builded, and when, one by one, five children came to claim a mother's loving care, she was equal to the task, her greatest delight being that of seeing them all adopted as children of the great King, and next that they should be liberally educated and prepared for life's great mission. This often meant to her much self-sacrifice, but she must be the last to be taken into consideration. Life with her was fast ripening while they were just entering upon the stage of usefulness. Surely, it is not strange that her "children rise up and call her blessed; her husband also, and he praiseth her." May we emulate her virtues and remember with great interest and purest charity the "boy of her tenderest care," for whose good she would gladly have lived and suffered.

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### Special Notices.

THE services of the Seventh-day Baptist church of New York City closed June 19, for the summer. Services will be resumed September 18, 1897, at 10.30 A. M., in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue, with Rev. Geo. B. Shaw as pastor.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, *Church Clerk.*

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, *Pastor.*

ALL persons expecting to attend the Seventh-day Baptist General Conference at Salem, W. Va., beginning Aug. 25, will please send their names to the Secretary of the Entertainment Committee, M. H. VanHorn, before Aug. 10. Any delegates desiring to make their homes with special friends will please state the same in their communications. Pastors are earnestly requested to call the attention of their congregations to the above request.

By order of Committee,

F. J. EHRET, *Chairman.*

M. H. VanHorn, *Secretary.*

THE Twenty-second Session of the Iowa Annual Meeting will convene with the church at Welton on Sixth-day, September 3, at 10 o'clock A. M.

The delegate from Minnesota is expected to preach the Introductory Sermon. Essays are requested as follows:

Grand Junction: Miss Jennie Wells, Mrs. S. G. Babcock, W. L. VanHorn. Welton: Mrs. Bert Sayre, Miss Rachel VanHorn, for the C. E. Hour; essay, Eli F. Loof-boro; recitations, Miss Hattie Mudge and Olin Arrington. Garwin essayists: Miss Bernice Furrow, Otto VanHorn, Mrs. Dell Schrader. Vocal solo: Miss Bertha Davis.

A. M. VANHORN, *Moderator.*

BERTHA BABCOCK, *Secretary.*

**DEATHS.**

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

**DAVIS.**—Vonia Luemma, daughter of Lester R. and Eva A. Davis, aged 8 years and 29 days. She was born at Hewitt Springs, Miss., June 13, 1889; and died at Boulder, Colo., July 12, 1897.

Vonia was a bright, active girl. She was interested in attending both the Sabbath-school and the preaching service. S. R. W.

**BONHAM.**—At Shiloh, N. J., Aug. 4, 1897, Margret D., wife of Jonathan W. Bonham, and daughter of the late Solomon and Rebecca Hall, in the 62d year of her age.

Our sister was called away quite suddenly, being sick only one day, although the internal abscess which produced hemorrhage had evidently been some time in developing. Sister Bonham was baptized in 1848, and united with the Seventh-day Baptist church of this place. She had lived a beautiful Christian life, loved and respected by neighbors and friends. Cheerful, patient and unselfish. She has completed earth's pilgrimage and has gone to receive her reward. "Precious in the sight of the Lord is the death of his saints." I. L. C.

**KENYON.**—In the town of Boliver, N. Y., July 31, 1897, Eliza Cottrell, daughter of Mrs. J. B. Cottrell, of Alfred, N. Y., in the 69th year of her age.

She was born in Scott, N. Y., Jan. 23, 1829, the eldest of ten children. At 12 she came to Allegany County, N. Y.; where she ever after resided. In 1848 she was married to Benjamin Maxson Kenyon. Five children were given to their home, two of whom died in early childhood. Mr. Kenyon died in 1884. She was a consistent member of the First Genesee Seventh-day Baptist church, having been baptized by the writer. She was cheerful in disposition, patient in suffering, and a mother whom her children will ever hold in the most tender and loving remembrance. The funeral was conducted by her pastor. Text, Psa. 23: 4. S. S. P.

**CARTWRIGHT.**—D. J. Cartwright was born in Scio, N. Y., August 12, 1836, and died in Cartwright, Wis., August 6, 1897.

At the age of six years he came with his parents to Wisconsin, where he settled in the town of Sullivan, Jefferson County, and where he grew to manhood. About the year 1866 he moved to Fort Atkinson, Iowa, where he lived about five years. Thence he moved into the neighborhood of where Cartwright, Wis., now is, and soon after he, with his father, began the settlement of what has since become the village of Cartwright. He was thrice married: Sept. 8, 1856, to Hannah J. Myers, who died May 6, 1858; Mar. 25, 1859, to Martha J. Putnam, who died Aug. 25, 1887; Mar. 25, 1888, to Mrs. Martha A. Goddard, who survives him. Nine children were born to him, two by his first, and seven by his second wife, five of whom have preceded him to the spirit land. In 1864 he enlisted in the 1st Wisconsin Heavy Artillery, and served in the army until the close of the Civil War. June 9, 1879, he was baptized by Eld. James Baily and united with the Cartwright Seventh-day Baptist church, of which he was a member at the time of his death. His aged father ("Uncle David"), three brothers, a wife and four children are left to mourn his loss, but indulge the hope that he rests in peace. His funeral occurred Sunday afternoon, Aug. 8, attended by a large number of relatives, friends and neighbors, some coming a long distance to show their respect and esteem. Sermon by the writer from Heb. 11: 9, 10. Burial service conducted by the G. A. R. S. H. B.

**THE COST OF A RAILROAD CAR.**

There has recently appeared a detailed statement of the cost of constructing at the Altoona shops of the Pennsylvania Railroad a sample first-class, modern, up-to-date, luxurious passenger car, and some of the items are of interest. The wheels and axles represent a cost of \$332.35; the trucks upon which the car rests cost \$533.62; the air-brake represents \$131.75; the seat fixtures—twenty-five in number—costs \$50.50; the three bronze lamps \$13.50; the two gas tanks, \$84; the chandeliers, \$50.72, and the item of screws, which might not appear to be an important one, \$51.88. For the building of a car like the one taken in illustration, 2,480 feet of poplar wood, 3,434 of ash, 1,100 of white pine, 2,350 of yellow pine, 450 of hickory, 400 of cherry, 700 of Michigan pine, 500 of oak, and 439 of maple veneer were required. To build the car there was required in addition 13 gallons of varnish, 45 pounds of glue, and nearly 3,000 pounds of iron, exclusive of 800 pounds of iron castings. For the furnishing of the car there were required 69 yards of scarlet plush, 44 yards of green plush, 61 yards of sheeting, and 243 pounds of hair. The springs on the car seats cost \$43.17. The basket racks cost \$77.35, the sash levers, \$42, the bronze window lifts, \$24.40, and the gold-leaf for the embellishment of the wood-work, \$14.58. For the window fasteners, \$15.47 worth of material was required, two stoves cost \$77.56, and the tin used on the roof of the car, \$41.44. The labor in the construction of the car represents a cost of \$1,263.94, bringing up the expenditure to more than \$4,400.—*The Standard.*

**PERSISTENCE.**

The persistency of a post-office official, in one of New York's sub-stations, recently saved a life.

A letter from the old country, duly addressed as to street and number, but minus the name of the individual to whom it was sent, arrived at the office.

On being opened, the letter was found to be from a Norwegian to his brother, and was given to the post-man having the designated street on his route, only to be returned, with "No such name known."

This was somewhat discouraging; but determining not to give up so easily, the Superintendent detailed a special man on the matter, instructing him to leave no stone unturned in his search for the owner.

After many unsuccessful attempts, a clue was finally obtained and the right Norwegian found, miles away from the address given, at the very top of the most crowded tenement house on the East Side.

The poor man was almost beside himself when the letter was handed him and he drew out from it a draft for one hundred and twenty dollars!

With tears coursing down his cheeks, he told in broken English the old, sad story of no work, no food, a determination to end all



in the river. "It my passage will pay to de Faderland," he cried, as he hurried off with the precious paper to buy the ticket which would take him back to the loved ones at home.

But for the persistence of the post-office Superintendent, the letter would have lodged in the dead-letter department at Washington, and the joy of the household across the water would have been turned to mourning.—*The Church Union.*

**TESTING CANNED GOODS.**

The way to tell if canned food is fit to eat or not, says an eminent analyst, is to notice the can before it is opened. The contents of a can that is bulged should never be used. Of course an indented can may not be unfit for use, as it may have been indented by accident and the tin not pierced, so that no air has reached the goods inside. Its contents, however, should be inspected carefully before eating.

When a can is bulged, the contents should not be used, as the condition of the tin shows that air has reached the inside and decomposition has set in, which has caused gases to be generated. The gases thus formed have forced the tin to bulge.

Cases of poisoning through eating canned fruit and meats are so common that the above method of detecting poisonous canned foods should be valuable to housekeepers.—*Public Health Journal.*

It is probable that Oklahoma and the Indian Territory will soon be admitted to the Union as one state. No other territory ever gained population so fast, and if the proposed new state were admitted now it would outrank fifteen of the present states in point of numbers. It is believed that there are 650,000 people in Oklahoma and the Indian Territory, and the number is increasing very rapidly. Of the 650,000 people in these territories, 550,000 are white people. There are 60,000 individual farm owners and 40,000 persons engaged in other occupations. It is natural that the great population should clamor for statehood, especially since Congress has conferred it upon several territories with not one-fifth as much population as Oklahoma has.—*Cuba Patriot.*

**THE BLESSINGS OF CHEERFULNESS.**

What a difference it makes when one is habitually cheerful! Wherever such a person goes he carries gladness. He makes it easier for others to live. He puts encouragement into the heart of every one he meets. When you ask after his health, he answers you in a happy, cheerful way, that quickens your own pulses. He does not burden you with a list of complaints. He does not consider it necessary to tell you at breakfast how poorly he rested, how many hours he heard the clock strike during the night, or any of the details of his miserable condition this morning. He prefers only to speak of cheerful things, not staining the brightness of the morning for you with the recital of his own discomforts.

The cheerful man carries with him a fragrance in his presence and personality—an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver, and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's struggles and tasks easier. His hearty hand-shake puts a thrill of new vigor in your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty or service.

The blessing of one such cheerful life in a home is immeasurable. It touches all the household with its calming, quieting influence. It allays the storms of perturbed feeling that are sure to sweep down from the mountains of worldly care and conflict even upon the sheltered waters of home.—*J. R. Miller, D. D.*

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